

1-26-1959

Evangelical Visitor - January 26, 1959 Vol. LXXII. No. 2

J.N. Hostetter

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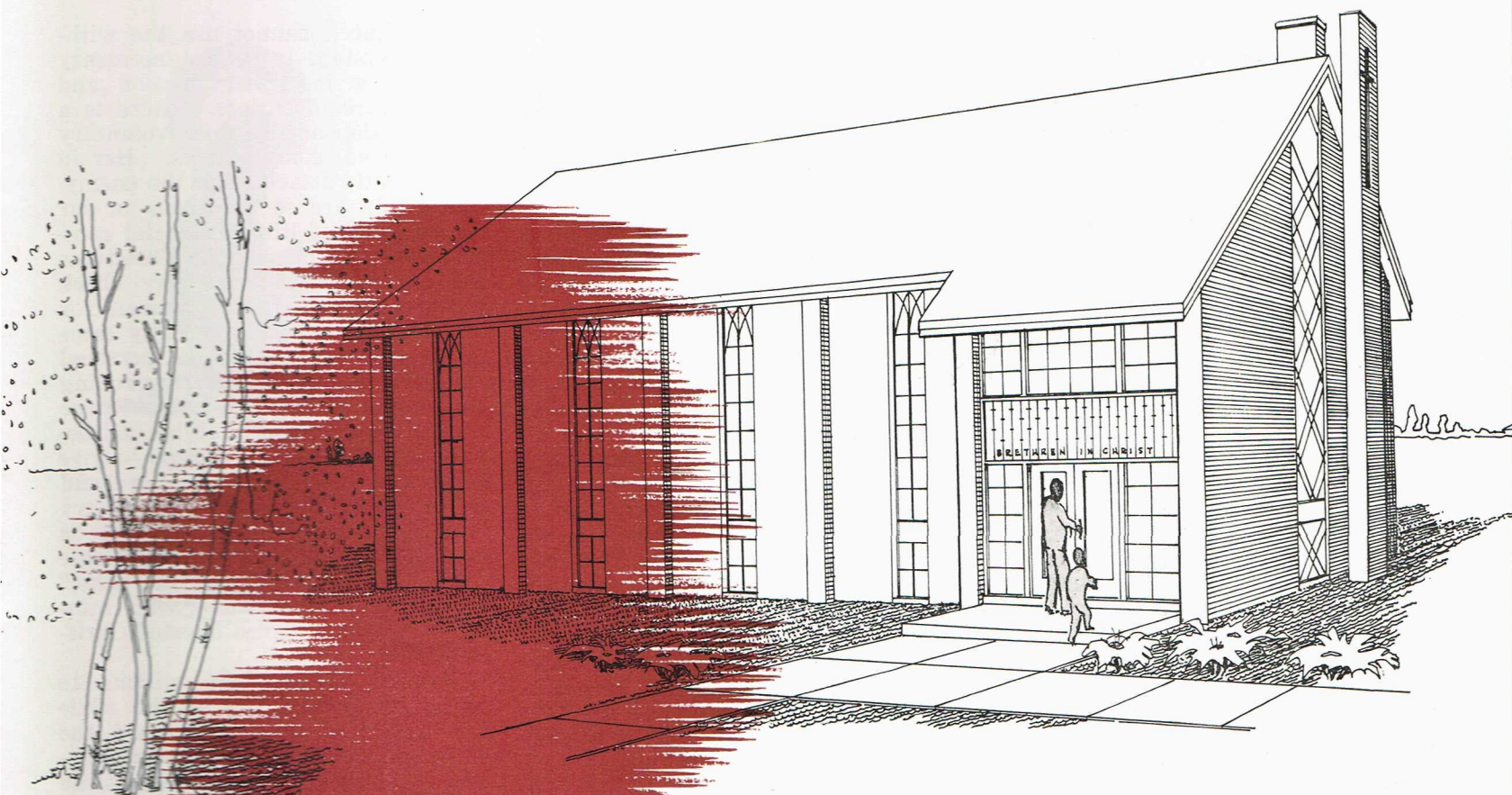
Recommended Citation

Hostetter, J.N., "Evangelical Visitor - January 26, 1959 Vol. LXXII. No. 2" (1959). *Evangelical Visitor (1887-1999)*. 1795.

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



Missions and
Church Extension
Issue

Architect's drawing of the new church to be erected in Hamilton, Ontario. Canada's fifth largest city with five hundred industries, Hamilton opens her thriving harbor on Lake Ontario and will engage in world commerce via the St. Lawrence Seaway. That she may also prosper spiritually the Brethren in Christ will plant an evangelical witness there in 1959.

Volume LXXII, Number 2

January 26, 1959

*Evangelical
Visitor*

EDITORIAL

The Lord's Work

IN his State of the Union message, President Eisenhower told the nation it costs 35 million dollars for each release made for the purpose of a further discovery of outer space. Thirty-five million dollars per sputnik! In almost the same breath he said our latest hi-speed aircraft capable of twice the speed of sound, cost enough to actually be worth its weight in gold.

The world of today has become an armed camp. Figures indicate that seventy-three cents of each dollar of federal tax money of 1958 went for defense. A bit more than seven cents per dollar went for expenditures related to past wars, while the balance of sixty-five and seven-tenths cents goes for immediate defense of one nature or another. Of the remaining twenty-six and nine-tenths cents per dollar, two cents was used for non-military foreign aid, the balance, less than twenty-five cents of each tax dollar, supports the other areas of the Federal government. And then, no end is in sight, for still more is needed for national defense.

Coming out of Washington since January 1 is information of a startling discovery of radio-active markers, imbedded in the floor of the ocean, some places at depths of 1,000 feet. In some instances these extraordinary mechanisms were well within both the U. S. and Canadian three-mile limit. The marker has been identified as a Russian mechanism. Its apparent purpose is to guide Russian missile submarines, of which Russia has at least one hundred, in launching of nuclear-armed missile attacks against coastal cities and other significant targets. This, if authenticated, will give rise to additional expenditures in order to nullify the effectiveness of such installations.

This continuous exorbitant use of resources for so futile a cause as supposed world security, brings to focus the emphasis contained in this particular issue of the *Evangelical Visitor* — MISSIONS. While the world is expending profusely for so-called self-preservation, the church of Jesus Christ faces an unprecedented opportunity to sacrifice and give unstintingly of herself to a perishing world.

"We wrestle not against flesh and blood but against principalities,

against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We admit the presence of a formidable foe, we acknowledge the battle to be a spiritual one. The tactics of the enemy are wily. With pain we acknowledge his successes in the conflict.

Since late in the 1920's there appeared a lighted cross beaming forth the message "I Am the Way, the Truth and the Life." It was mounted over the entrance to the Churchill Tabernacle, Main St., Buffalo, New York. Some few months back I turned from West Ferry on to Main Street and as I turned, I looked south on Main to observe the "lighted cross," and it was gone! I drove north on Main Street saying within myself "and the light has gone out." It deeply pained my soul.

It was in the Churchill Tabernacle that I heard the renowned late Billy Sunday, personally met Homer Rodeheaver and on numerous occasions saw the altar lined with penitent seekers. Over Radio station WKBW (well known Bible Witness), built in the prime of Dr. Churchill's ministry, the tabernacle had a ministry covering the eastern part of the U. S. A. equalled by few, if any, Christian ministries throughout eastern United States. As to what strategy Satan used to close this "mission" center and turn it into a TV studio, the answer you receive, will depend upon whom you ask, but the fact remains, "the light is gone out." This marked illustration serves to remind us that Satan is our foe, militantly active in an effort to frustrate, hinder or nullify the good effects of a gospel ministry, even to the point of destroying the ministry itself.

No activity of the Christian church is as demanding of the interest, and support of every Christian as is the cause of missions. The strength and vitality of any congregation is manifested by their spirit of outreach and extension. Such outreach is expressed in community contact, even to the point of building a church in some opportune area. The degree of prayer interest and monetary support given to a needy field in some city mission area and for those who serve in points across the sea, are indicative of our spirituality.

Satan majors on two fronts in an effort to thwart the onmoving of the church in the area of missions: the giving of sufficient tithes and offerings, and his long-standing opposition to the ministry of prayer.

The church cannot use the withholding system to secure necessary revenue to meet her mission and extension requirements. There is a complete dependence upon voluntary spirit-moved contributions. Herein lies a subtle attack from the enemy. Our wants are so numerous in our present way of life. Financial commitments on the part of Christians are so many that the pay check barely reaches. Our repairman for a household appliance recently came to know the Lord as his personal Saviour. He was considering selling his home and moving into a more simple house. Now that he had become a Christian he wanted to give tithes and offerings to the Lord and he found himself with such heavy commitments that he had little or nothing left to give. Satan's logic "You can't afford to give the tithe," has circumscribed the giving ministry of some so-called devoted Christians.

Nations spend their billions to "keep the peace" and all the while the world is creeping toward the abyss of destruction and annihilation. Committed to the church is the only message "the word of reconciliation by the cross," that provides peace of heart and here and now
(Concluded on page five)

Evangelical Visitor

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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SUBSCRIPTIONS: \$3.00 per year payable in advance; sample copies free.

New Subscriptions \$2.50 per year; Gift Subscriptions \$2.50 per year.

Canadian Subscriptions: no additional.

Send all subscriptions to: **Evangelical Visitor**, Evangel Press, Nappanee, Ind.

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.



The Passion of Christ and the Souls of Men

Arthur M. Climenhaga

AND I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

"And he saith unto them, Follow me, and I will make you fishers of men." Matthew 4:19.

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Colossians 1:23, 24.

In emphasis we repeat those words, "I . . . fill up that which is behind of the afflictions of Christ."

We often think together of the passion of the Christ, that passion which led Him to the cross for your redemption and mine—for our atonement through the shed blood on the cross. That atonement through the passion of the Christ has been perfected forever. In the one commanding sacrifice for sin by Christ on the cross of Calvary nothing is left for you and me to do but to recognize the fulness of His redemption and to appropriate it by a living faith.

The Gospel, then, on its redemptive side is *complete*—the message is there: "There is no more offering"—no more affliction—for sin. But just at that point comes the word of my text, "I . . . fill up that which is behind of the afflictions of Christ."

Even though the Gospel is complete, something quite evidently remains which must be filled up. And what is it? Let us put it like this. The Gospel requires an *evangelist*. The Lord Jesus Christ as King calls for His Ambassadors. The work of Calvary must proclaim itself in the passion of sacrificial saints. The passion of the Christ must be found expressed in the passion of His disciples. In his own sphere and in his own degree every totally consecrated and separated Christian must be *Christ repeated*.

THE PASSION OF THE CHRIST BECOMES THE PASSION OF MY LIFE.

I have stated here a rule of association—His passion becomes my passion. How does this work out in our lives? We shall think together of several associations which show how it does work out.

First there is the *association of the bleeding heart*.

In the garden of Gethsemane, of our Lord it was said, "He sweat as it were drops of blood." In association, of the Lord's great disciple, the Apostle Paul, it was written, "I could wish that myself were accursed." The blood streaks are there. In more modern times we find in the diary of that wonderful missionary to the early American Indians, David Brainerd:

"I wrestled for the ingathering of souls, for multitudes of poor souls, personally in many distant places. I was in such agony, from sun half-an-hour high till near dark, that I was wet all over with sweat; but O, my dear Lord did sweat blood for such poor souls: I longed for more compassion."

Again the blood streaks are there. The gospel of the bleeding heart demands the service of bleeding hearts. If the succession be broken, there is a loss of fellowship with God's Calvary Son. As soon as the Lord's ambassadors cease to bleed, they cease to bless. When our sympathy loses its pang, we can no longer be servants of the Passion.

The bleeding heart from the Christ

to Paul to David Brainerd! Brethren, does the cry of the world today pierce our hearts, and is the world's need of Christ the sobbing burden of our prayers? Is there the fellowship of the passion which knows "the fellowship of His suffering," or should we too often have to be ashamed of how small and insensitive is the surface which we present to the needs and the sorrows of the world? How easily anyway we become enwrapped in the soft wool of self-indulgency that these cries coming from far and near cannot reach or penetrate our easeful souls!

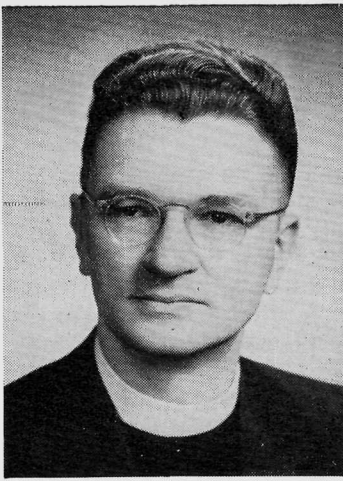
We must bleed if we would be ministers of the saving blood. We must perfect by our passion the passion of our Lord, and by our sympathies we must in the words of the text, "fill up that which is behind of the afflictions of Christ."

Second there is the *association of the intercessory prayer*.

Concerning the Christ, the writer to the Hebrews said, "He offered up prayers and supplication with strong crying and tears" (5:7). What does Paul say? "I would have you know how greatly I agonize for you." Again to David Brainerd's diary, "I think my soul was never so drawn out in intercession for others as it has been this night; I hardly ever so longed to live to God, and to be altogether devoted to Him; I wanted to wear out my life for Him." In a very real sense this is but a continuation of the association of the bleeding heart—intercession goes right with that.

"If the prayer of the disciple is to 'fill up' the intercession of the Master, the disciple's prayer must be stricken with much crying and many tears. The ministers of Calvary must supplicate in bloody sweat, and their intercession must often touch the point of agony. If we pray in cold blood we are no longer the ministers of the cross. True intercession is a sacrifice, a bleeding sacrifice, a perpetuation of Calvary, a 'filling up' of the sufferings of Christ" (J. H. Jowett).

Perhaps the greatest example of all such prayers is to be found in the life



of the Apostle Paul. He was a man of intense affections and tumultuous passions expressed in many and diverse ways. But all of them pale into insignificance in face of the passion which Paul expressed in his heartache for the souls of his own people. In the extreme burden of his heart he used words which were the symbols of deep and yearning passion. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Romans 9:1-3).

St. Catherine, so the story goes, told a friend that the anguish she experienced in the realization of the sufferings of Christ was the greatest at the moment she was pleading for the salvation of others. According to J. H. Jowett, she cried, "Promise me that Thou wilt save them!" and then, stretching forth her right hand to Jesus, she again implored in agony, "Promise me, dear Lord, that Thou wilt save them! O give me a token that Thou wilt!"

Jowett goes on to say,

"Then her Lord seemed to clasp her outstretched hand in His and to give her the promise, and she felt a piercing pain as though a nail had been driven through the palm. I think I know the meaning of the mystic experience. She had become so absolutely one with the interceding Saviour that she entered into the fellowship of His crucifixion. Her prayers were red with sacrifice, and she felt the grasp of the pierced hand."

I remember so well the agony of prayer for a brother in the flesh down between the altar rail and the pulpit platform. Oh, brethren, such is the ministry which the Master owns:

- (F) The ministry of the agonized yearnings;

- (II) The ministry of the bleeding prayers;

- (III) The ministry of the pierced hands;

such a ministry as perfects the sufferings of our Lord's own intercession.

I must confess it—I am so often ashamed of my own prayers; they too often cost me nothing—no blood, no agony, no piercings. How the Lord does condescend to love me in spite of it all.

And then there is a third step which follows right on to the first two in its association of the Lord's passion with my passion for souls, *the association of travail*.

Of the Christ it was said, "He shall see the travail of His soul, and shall be satisfied." (Isaiah 53:11.) By Paul it was said, "My little children, of whom I travail in birth again until Christ be formed in you." (Galatians 4:19.)

The process of giving *birth*. This can mean more than bleeding, more than intercessory prayer. It can mean more than joining my crowd in the street-corner meeting. It can mean more than giving my testimony publicly—yes, and even privately.

It can mean cultivating an acquaintance for the sake of getting next to his soul, no matter how much it may cost me. It can mean watching my actions at all times so that such will never speak against the Lord in my life and will always speak for Him. Oh! how far short we too often fall.

Then there is the *association of service with martyrdom*.

Of the Lord it was written as a warning to Him, "Master, the Jews of late sought to stone Thee; and goest Thou thither again?" (John 11:8) And of His servant Paul, "Having stoned Paul (at Lystra) (they) drew him out of the city, supposing he had been dead." (Acts 14:19) And then listen, Acts 14:21—(AND PAUL) "returned again to Lystra!"

In our passion for the souls of men we never really know our Master until we kneel and toil among the driving stones. Someone has said, "There is a deep joy in actually suffering physical violence for Christ's sake." Only as we experience the "fellowship of His sufferings" can we know the "power of His resurrection."

Think of Raymond Lull, who went as a missionary to the Mohammedans in North Africa. They thrust him out only to have him return. They respected him so much, even though they weren't prepared to accept his message, that they spared his life and thrust him out again—but they warned him never to return. "The

love of Christ constraineth me!" That was his cry, and back he went. Then the martyr's crown!

I remember the time, as a youth, that I first joined in a tent campaign in one of the Southern Californian valleys, and the feeling to have the hooligans throw stones on our tent. Yes, back to the stones!

Think of Paul's statement in I Corinthians 16:8, 9, "But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries." What a peculiar statement—I will tarry . . . great door and effectual . . . for many adversaries. This just does not seem to go together. But the words do make sense, for they evidence the spirit of holding on despite the cost in a passion for souls.

Beloved brethren, that is the martyr's road, and he who treads it lives the martyr's life and even if he does not die the martyr's death he will wear the martyr's crown. "That I may be made conformable unto His death." This is the way the Master went, and to be found in that way is to perpetuate the sacrificial spirit and to "fill up that which is behind of the afflictions of Christ."

To sum up, then—to be in such sacrificial succession to the passion of the Christ for the souls of men:

- (I) Our sympathy must be a passion;
- (II) Our intercession must be a groaning;
- (III) Our beneficence must be a sacrifice;
- (IV) Our service must be a martyrdom.

In conclusion we do well to ask ourselves, "How can we attain unto such a life of association with the passion of Christ for the souls of men?"

- (I) We must remember that the men and women who willingly and joyfully share the fellowship of Christ's suffering are *vividly conscious of the unspeakable reality of their own personal redemption*.

I can never lose sight of the pit out of which I have been digged. I remember that Sunday night in July, 1931, when in a little Oklahoma church the Lord saved me. I passed from death to life, from hell to heaven, from despair to hope, from bondage to freedom. *How can I let anybody else go until and unless they know that same experience in their way through Jesus Christ?* I cry aloud with the Apostle Paul, "By the grace of God, I am what I am" (I Corinthians 15:10); therefore "I will very gladly spend and be spent!" (II Corinthians 12:15).

(II) We must remember the deep meaning of Galatians 2:20. Not only am I crucified with Christ; not only is it not I but Christ living in me—but the life I now live is *by the faith of the Son of God* for me. As Christ had faith for me, so I must continue to have faith even for the most hopeless. That will drive me on!

*"In robes of light arrayed:
They climbed the steep ascent of heaven,
Through peril, toil and pain!
O God, to us may grace be given,
To follow in their train."*

With that wonderful poem of Thomas Shepherd, we close:



*"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me!"*

*"The consecrated cross I'll bear
Till death shall set me free,
And then go home my crown to wear,
For there's a crown for me!"*

*"Upon the crystal pavement, down
At Jesus' pierced feet,
With joy I'll cast my golden crown,
And His dear name repeat."*

*"O precious cross! O glorious crown!
O resurrection day!
Ye angels, from the stars come down,
And bear my soul away!"*

The Lord's Work

(Continued from page two)

builds a system of true human understanding and Christian brotherhood. How shocking if we pay our commitments to the government simply because it is required and then fail to give our tithes and offerings to the Lord's work.

We have two colleges, Messiah and Upland; both have adequate music departments. Active in the Christian ministry of our brotherhood are able men, noted for a Bible-centered, teaching and preaching ministry. Why do we not have a radio broadcast as a denomination? Why is this unparalleled opportunity to our generation not being used? Certainly God has blessed us with talent. Is it because we lack sufficient funds to do the job rightly? How are we going to answer in the day of judgment?

It is true, the closed doors of today (such may not be true tomorrow) are only the ones that our limitations forbid us to enter. How often we hear mission leaders say, If we only had the necessary funds!

But then, funds are not our only shortage problem. A faith such as characterized George Mueller would pray about it and the need would be met. Is there danger that we are too self-reliant?

We committee-ize and board-ize for hours on end. We establish boundaries and areas in which we are sure God will work and then sit back and wait while little or nothing happens. We bemoan the presence of worldliness and its paralyzing effect on spirituality and church effectiveness and in turn are guilty of harsh attitudes, and a judging, intolerant and unchristian spirit.

With humility and embarrassment we acknowledge that if history teaches us anything, it is that God works more effectively in answer to prayer than any other known method.

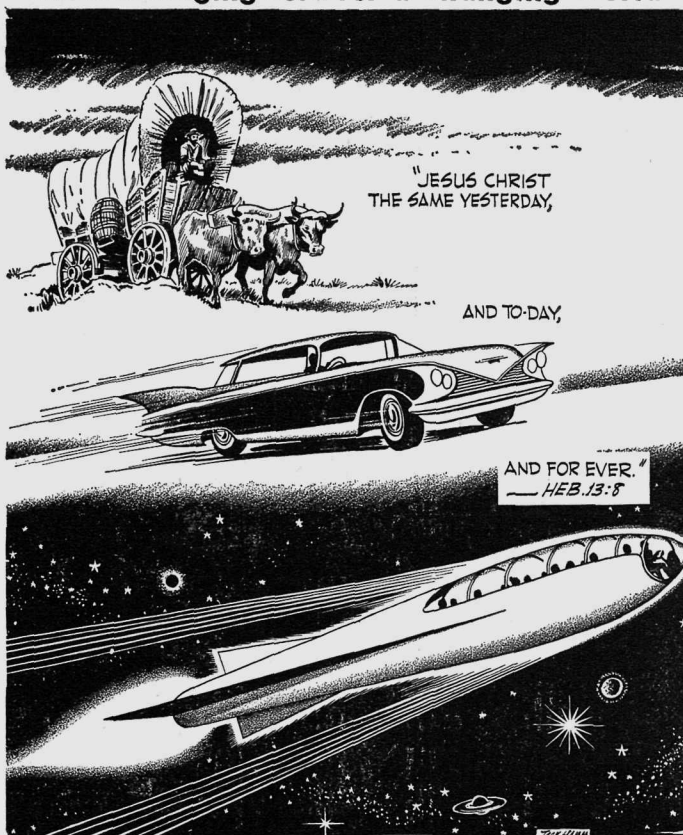
These are days when the best, proven and tried methods of doing the Lord's work must be used. There are no substitutes for sacrifice and devotion. The Apostle Paul calls for sacrifice that is a "living sacrifice." The strength of Christian living is determined not only by what I am willing to die for, but even greater,

what I am willing to *live* for.

After having been a warrior, the Apostle Paul, sitting in the jail at Rome, said, "That I may know Him and the power of His resurrection and the fellowship of His suffering, being made conformable unto His death." His devotion and love for Christ was expressed in a heart cry, desiring to learn to know Him more intimately. Such an attitude and spirit gracing each one of our lives will enable us to do our "mission" in the world of our day.

J. N. H.

An Unchanging Lord for a Changing World



What the Farm Meant to Me

COMING to the Farm seemed like moving into a new world for me. Stepping into the place you could feel in the air that something was different and it didn't take me long to find out what it was. As soon as one of the boys saw you he ran off to tell the rest and for some excuse or another they appeared to look at you. After a bit they began to question you and put you through a series of tests to see how rough you were and how much you could take. While one of the fellows was showing me around the barn he climbed a beam and a few of the other guys that were working there watched to see if I could climb it. They were surprised when I did.

The staff were all very friendly and quite willing to talk about anything you wanted to know and made you feel at home right away.

Then the bombshell came — the Boys Farm rules and regulations. You find out that you can't smoke, can't go to dances or movies and you start to wonder what kind of jail you are in. After awhile you fall into the ways of the Farm and you don't miss these things because so much more is provided for you to do. Soon you find out what the program consists of. There is this to do on one day. To me it was monotonous because I liked to do as I pleased, but if twenty boys were let to do as they pleased it wouldn't be worth having a home like Boys Farm. Boys Farm is a lot different from many homes for boys in Ontario. Sure the staff of these other homes are concerned that you make good, but the staff at the Farm had a

deeper concern for us. I can say that I am sure that each one of us boys meant something personally to every member at the Farm. Sure we could smoke at other homes, but the Staff at the Farm were concerned that we preserved our bodies and used them in healthier ways like going out to neighboring farms and working to build ourselves strong bodies. At other homes they don't allow you off grounds to work. You have to stay right there.

Now as for Mennonites themselves, I think that all of us fellows have our own opinions about them. As for myself I think that they are wonderful. The fellows at the Farm call the staff "cheap Mennonites" because of two things. When the Farm wants something for the boys or for the Farm itself they usually get it for nothing or for a pretty low price. I have seen many animals bought for half their value as well as radios and things for the boys. The other thing is the fact that most of the staff are on Voluntary Service working for \$10.00 a month. I myself wonder how they ever live on it. Now for the people that support the Farm. I think that the fellows realize that these people were more interested in us than we ever thought of. I think that one

This article was written by one of the boys at the Ailsa Craig Boys Farm in Ontario. It was not written for publication but is printed here with his permission. Ailsa Craig is an MCC project in Ontario sponsored by the Ontario Conference of Historic Peace Churches. Its special ministry is rehabilitation of boys awarded to the farm by the Provincial courts.



The Ailsa Craig Boys Home, Ontario, Canada sponsored by MCC as a home for the homeless, neglected and delinquent.

CHRIST'S CRUSADERS CHURCH-WIDE BIBLE QUIZ

Ages: 12 through 20.

Scripture passage for study: Acts 1 through 12.

Church-wide Director: D. Ray Heisey, Grantham, Penna.

Regional Directors:

Atlantic — Rev. J. Earl Martin, Jr., Mt. Joy, Pa.

Allegheny — Nelson Wingert, Mechanicsburg, Pa.

Central — Rev. Elam O. Dohner, Garrett, Ind.

Midwest — Lowell Hoover, Abilene, Kansas.

Pacific — Curtis Byer, Upland, Calif.

Canada — Rev. Harvey Sider, Toronto, Ontario.

● We urge every congregation, or a combination of two congregations, to organize a team.

● Materials will soon be available to help organize your team. Write to your Regional Director for materials and for further information.

Youth Commission

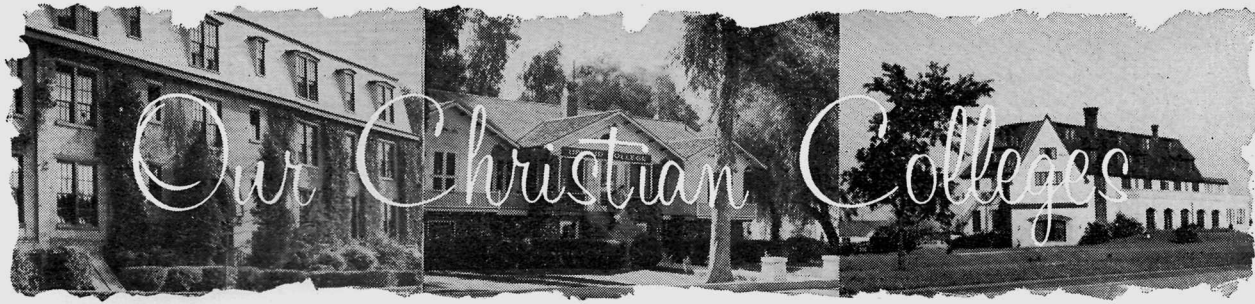
thing in particular made us realize this. When Boys Farm rebuilt their barn they called for volunteers to help in this project. I was really amazed at the response that was shown. Men from all over Ontario drove for miles in the early hours and worked to late hours and drove home again. All of this labor was done for nothing and this was the main thing which made us realize that these people were not living for themselves but for something else that meant a lot more to them than the pleasures of this world.

I can't forget the ladies either because they turned out just like the men. They spent long hours cleaning, scrubbing, sewing and a lot of other things. These people helped to make us understand what real life is.

I personally couldn't resist the love that was shown to me by the staff and the neighboring Mennonite communities. When I would be mad at a staffer and say things that weren't nice they would react in such a way that I really felt ashamed of myself. I soon found myself under conviction and for the longest time tried to fight Christianity off, but I couldn't do it. Soon I was saved and now I am trying to live a life for God. I am now living in a Christian home in Kitchener and I am going to a fine Christian school. I also feel obligated to God to help other people like the ones that helped me, and I hope with God's help I will be able to go through for a social worker and help other children that grew up like myself.

By the way, I am also a "cheap Mennonite" now, too.

"John Earl Butterfield"



"AUXILIARY" ORGANIZED AT N.C.C.

The "Auxiliary" is, for Niagara Christian College, a word for high interest and action. The Auxiliary is a very new organization at our college and its purpose is to give interested people, and especially parents, an opportunity to work for the college. The idea arose among a number of parents, many of them non-Brethren in Christ, who had discovered that our college could give to their children an unusual high school education—not only a knowledge of academic subjects, but also a sound training in Christian manners and morals. And so they asked us if there was some tangible way they could show their appreciation for the college. This order took no pains at all to fill and soon a great list of "needs" was made out and handed to the group: things to fix; conveniences needed, and so on.

Our annual student-faculty Christmas dinner illustrated how well the Auxiliary works. Ordinarily, the whole work of preparing and serving a special Christmas dinner for 85 students would have rested upon the five members of the faculty (besides washing the dishes and cleaning up after the banquet). The Auxiliary offered to do this work for the faculty, and so it invited the mothers of students to serve at the banquet. Nearly a dozen mothers volunteered. They served the dinner with amazing efficiency, and afterwards washed all the dishes. Thus the faculty were relieved of much of the burden of the Christmas party; the mothers had an opportunity of seeing a bit of school life; and the children were as good as gold!

Already we have found that the value of an organization like this exceeds anything we might have guessed. We think it will be indispensable in developing the potential of Niagara Christian College.

UPLAND ACADEMY AWARDS HONORS

Upland Academy announced the names of students who have earned Honor pins during the first quarter of the year. In a recent chapel program, Principal Harold Sider explained that Honor Students have earned a B-plus average during the time. They have the privilege to wear the pins during the following quarter (one-half semester) and may keep them permanently if they earn honors during three successive quarters.

Honor Students named were Norman Bert, Linda Book, Judy Bowers, Bob Lightner, Annette Price and Ben Showalter.

AN ANTITHESIS OF SEASONS

In some climates the winter season initiates a great change. This contrast is very noticeable where Messiah College is located.

In September students of Botany roved the campus to study the varied types of trees. The leaves were beautiful and often gave a clue to the name of the tree. Now the leaves have fallen from most of the trees; no longer is it possible to study the leaves of the maple, the locust, and the gum trees.

In September many views were blocked and limited by the thick foliage on the trees. Now the Minnemingo creek has come into view from new points of observation. A house can be seen across the Minnemingo in York county; in September it was shut off from our view.

In early September the teen-agers came from school and dashed off to the pond to swim. In December they come home and hurry off to the pond also. But now they

go prepared for skating instead of swimming. The pond was always in readiness for a swim; now there must be a sign of approval before skating is permitted.

In the earlier season a young man and his friend would take walks to enjoy the out-of-doors together. In winter they spend those precious moments together at the pond skating, or in the warmth and comfort of the Student Commons.

These are some of the changes noticed in a period of about three months. Where the climate is nearly the same the year around, these contrasts are not present to break the monotony of the seasons.

Avery Musser, English Composition,
Messiah College

UPLAND ADMINISTRATORS ATTEND NATIONAL COLLEGE MEETINGS

President John Z. Martin and Dean Ernest Boyer of Upland College recently attended College and Church business meetings in the East.

Dr. Boyer left by plane on New Year's Day for Harrisburg, Pennsylvania, where he attended a meeting of the Brethren in Christ Church Radio Commission. Sunday, January 4, he attended a meeting for the Youth Commission at Messiah College. On Monday and Tuesday, January 5 and 6, Dr. Boyer joined Dr. Martin at Kansas City, Missouri, for a meeting for the Council for the Advancement of Small Colleges. Dr. Martin is Vice President of this organization dedicated to the strengthening of the small liberal arts college. On Tuesday Dr. Boyer also represented the college at the American Conference of Academic Deans. On Wednesday and Thursday Drs. Martin and Boyer represented Upland College at a meeting of the Association of American Colleges in Kansas City.

CHOIR BEGINS SPRING TOUR

Twenty voices of the Upland College Motet Choir have just completed a round of holiday choral concerts in churches, before clubs and on the radio. Under the direction of Royce Saltzman, Director of Music at Upland College, the choir has been making an excellent start into its song-filled year.

The choir left the campus January 23, at the close of the first semester for its annual ten-day tour of the Southwest States to include the cities of Blythe, Phoenix, Tucson, Benson, Bisbee and Douglas in California and Arizona. Sacred concerts were presented before schools, churches and Youth for Christ meetings. The calendar for the spring months is almost completely filled as Mr. Saltzman will take singers throughout Southern California for choral concerts.



The Upland College Motet Choir who recently completed a tour of southwest states under the direction of Royce Saltzman.



If God be for us, who can
be against us? *Romans 8:31*

TODAY'S YESTERDAY



REMOVE NOT THE ANCIENT LANDMARK, WHICH THY FATHERS HAVE SET. *PROV. 22:28*

EARLY RIVER BRETHREN HYMNS

The following hymns are selected from the second edition of the church hymnal which was published at Lancaster, Pennsylvania, in 1876. They are found in the section which speaks of the being and attributes of God.

GOD MANIFESTED IN HIS WORKS (Romans 1:20)

Is there a God? Yon rising sun
In answer meet replies,
Writes it in flame upon the earth,
Proclaims it round the skies.

Is there a God? Hark! from on high
His thunder shakes the poles;
I hear His voice in every wind,
In every wave that rolls.

Is there a God? With sacred fear
I upward turn my eyes;
"There is," each glitt'ring lamp of light—
"There is," my soul replies.

If such convictions to my mind
His works aloud impart,
O, let the wisdom of His word
Inscribe them on my heart.

FAITHFULNESS OF GOD (Hebrews 6:17, 18)

Ye humble saints proclaim abroad
The honors of a faithful God;
How just and true are all his ways!
How much above your highest praise!

True to his word, God gave his Son,
To die for crimes which man had done;
Blest pledge! he never will revoke
A single promise he has spoke.

AND THE BOOKS WERE OPENED (Revelation 20:12)

Almighty God, thy piercing eye,
Strikes through the shades of night,
And our most secret actions lie
All open to thy sight.

There's not a sin that we commit,
Nor wicked word we say,
But in thy dreadful book 'tis writ,
Against the Judgment Day.

And must the crimes that I have done
Be read and published there?
Be all exposed before the sun,
While men and angels hear?

Lord, at thy feet ashamed I lie;
Upward I dare not look;
Pardon my sins before I die,
And blot them from thy Book.

Remember all thy dying pains
That my Redeemer felt;
And let his blood wash out my stains,
And answer for my guilt.

HOLINESS OF GOD (Isaiah 6:3)

Holy and rev'rend is the name
Of our eternal King;
"Thrice holy Lord," the angels cry;
"Thrice holy," let us sing.

The deepest rev'rence of the mind,
Pay, O my soul, to God;
Lift, with thy hands, a holy heart
To his sublime abode.

With sacred awe pronounce his name,
Whom words nor thoughts can reach:
A contrite heart shall please him more
Than noblest forms of speech.

Thou, holy God,* preserve my soul
From all pollution free;
The pure in heart are thy delight,
And they thy face shall see.

Korean Goes Home for New Student Ministry

Gon Joon Kim, 34-year old student at Fuller Theological Seminary in Pasadena, who preached to the Communists during the Korean war a message of love in Jesus Christ a few hours after they killed his wife and father, returned to Korea on November 14.

Kim has cut short his training at Fuller Seminary in order to return to Korea where he will enlist 50 men for pioneering a program of evangelism among Korea's college students under the auspices of International Campus Crusade for Christ.

In a farewell chapel service at Fuller Seminary he told fellow students: "I am a debtor in the love of Christ to the Communists who killed my wife and father before my eyes and beat me as unto death."

Kim, who risked death in founding churches among the Communists during and immediately after the Korean war, served as a Presbyterian minister in the 1500-member church of Quanju, Korea, before coming to Fuller Seminary.

Kim recalled in a hushed voice the picture of the execution of his loved ones by former childhood playmates, turned Communists during the war in South Korea: "Ten familiar villagers who got drunk to keep from being afraid of killing, were assigned to execute my family; first my father, next my wife and my turn was to be the last."

After seeing his wife and father beaten to death with clubs and being beaten into unconsciousness himself, Kim regained consciousness and escaped under cover of rain and darkness with his four-year-old daughter into the mountains.

"Alone with my daughter, I felt myself cast away into darkness. She began to cry for her mother who disappeared overnight and would never come back again. Though I desperately tried to keep her from crying, she kept sobbing because of hunger and cold. Humanly speaking there seemed to be not the slightest beam of hope left. I cried unto God recalling Psalm 6: 'I am withered away, my bones are troubled; my soul is sore troubled, have mercy upon me, return, O Jehovah, and save my soul.' God heard my cry and a great peace and joy sprang from my heart like a river as I recalled 'Who shall separate us from the love of Christ — shall tribulation, or anguish, or persecution, or nakedness, or peril, or sword?'"



A typical Japanese Bookstore. Why not a Christian bookstore in Hagi?

The search of these fine young readers for "something to read" spells strategic opportunity. Who will seize the passing moment?

Below: High school boys' Bible class—just begun, first meeting.

High school girls' Bible class—now grown to more than twenty students.

LOOK ON THE FIELDS

... white already to harvest. — John 4:35

Vision and passion—prerequisites for a missionary, according to Dr. Glover—dictated these lines for which we supply the title:

CONCERNS OF A YOUNG MISSIONARY IN JAPAN

VILLAGES where there is no witness lie all around us; daily we meet people with astounding misconceptions about Christianity, to say nothing of others who have literally never heard enough to have even a misconception about Jesus.

Confronted with these facts, what do mind and Spirit urge?

1. A more concentrated witness

among the young people. The church services are reaching only a very few because Sunday morning is the accepted study time. A special educational broadcast for those competing for college entrance falls on the church hour itself. Therefore the *Saturday* afternoon Bible classes! Our vision is that these classes may become evangelistic centers where

Christians can bring their unsaved friends to hear about Jesus.

2. Then again, for the people who have no time to come to church and yet who come to Hagi for business, shopping, pleasure—for students loitering home from school, for the literate thousands who are reading, reading, reading, we need a Christian bookstore and reading room in Hagi. The written word enters often where the spoken word is not allowed.

3. Still another desire is for the day when the Hagi people can build a house where God will be worshipped. There is also the prayer that the Lord will call a pastor from among them to give his life for the growth and nurture of the church.

4. In Senzaki, too, the next forward step is baptism of believers and a more permanent home for the church meetings—where Sunday morning and weekly meetings can be held, where needy people can come

(Continued on page eighteen)



A new outreach of the Brethren in Christ in the Rhodesias—a new epoch of missionary endeavor by the African Church itself—the story of a people moved from old habitations to unfamiliar wastelands and of another people who had never heard the good news, of evangelistic meetings, of new outstations, of a sub-district under the larger Matopo Church District—

Regions Beyond

in the African Bush

The second superintendent of the Gwaai outschools, Brother Fred L. Holland, opens the story and sets the challenge:

WHO SHALL POSSESS THE LAND?

ELEPHANTS—a dozen of them—trumpeted angrily as they circled the large cement water tank. They could smell the water and where else was water to be found in this dust-choked veldt? Some balanced on hind legs and stretched like a boy too small to see into a candy store window. Fifty yards away—behind a four-foot fence good for keeping out cows and donkeys—stood the house of Mr. Harvey, Land Development Officer.

Perhaps the elephants still felt possessors of the land. The only people there until four or five years before had been a few Bushmen who lived like brothers of the elephants, eating wild fruit, berries, roots, and occasionally feasting on an animal killed with their poisoned darts. When they were able to kill an elephant, they would camp on the spot until it was devoured. They would cut bite-sized strips of tough meat and fat, and toss them onto glowing coals—a few minutes on one side, an instant on the other—and the next minute it was being chewed.

INTRUDERS

Into this jungle serenity in 1953 came Native Department land officers seeking out unused, tillable land to relieve the pressure on other overstocked, farmed-out reserves. The Gwaai S. N. A. (Special Native Area) is a vast tract of land lying along the southern border of the Wankie Game Reserve and touching on the east the Bechuanaland Protectorate. If you look at a large enough map of Southern Rhodesia, you will see Bulawayo, Victoria Falls, Wankie, and maybe Plumtree at the lower southeast corner. The Gwaai S. N. A. is inside the perimeter formed by these towns and the Bechuanaland border.

Water was the first big problem, and so the Irrigation Department started drilling wells. The only good

map of the area is their map showing their bore-holes and roads. Wherever they could get a good water yield, they put in a huge hand pump and moved the people in. Usually the men came first to clear the land, get a few huts built, and start some plowing.

Groups of fifteen families were given places to build their grass-roofed houses in a line facing the bore-hole. The cattle pens were on the other side of the water supply; and the farm fields, behind the villages. Each man was given an allowance of land for cattle and for plowing, according to the number of wives.

"We are your children; come and help us!"

Some of these new settlers had come from areas where they had had our schools and churches for many

years. In true African style, they came asking us to go with them—saying that they were our children. . . . Brother Roy Mann opened three schools there in 1955. Mfundisi S. Vundla spent a large part of 1954 and '55 there helping the people build their first church and school buildings. His preaching and life have been a strong witness to the people and established the name of the Brethren in Christ even among those who did not come from our areas. As the population increased, the Education Department reacted favorably to our requests for schools and we now hold there a good consolidated group of outstations.

"I saw tragedy!"

From my first visit there to my last, I was faced with assistant chiefs, headmen, and delegations asking for medical aid. On every visit, I saw tragedy and sadness among the people because of lack of medical help. I am not a doctor and have hardly a knowledge of basic first aid, but was faced with cases which were serious ones even for hospitals. Dr. Thuma gave me a list of basic medicines and told me some symptoms to look for. When the people heard that I had medicine, I became a specialist in all fields—eyes, stomach, chest, and even maternity. I was thankful for the medicine, but I think my greatest aid was prayer. That attempt to give medical help was feeble, but it showed me how much the people need help. Major injuries and complications are hopeless, and minor complaints be-

(Continued on page fifteen)

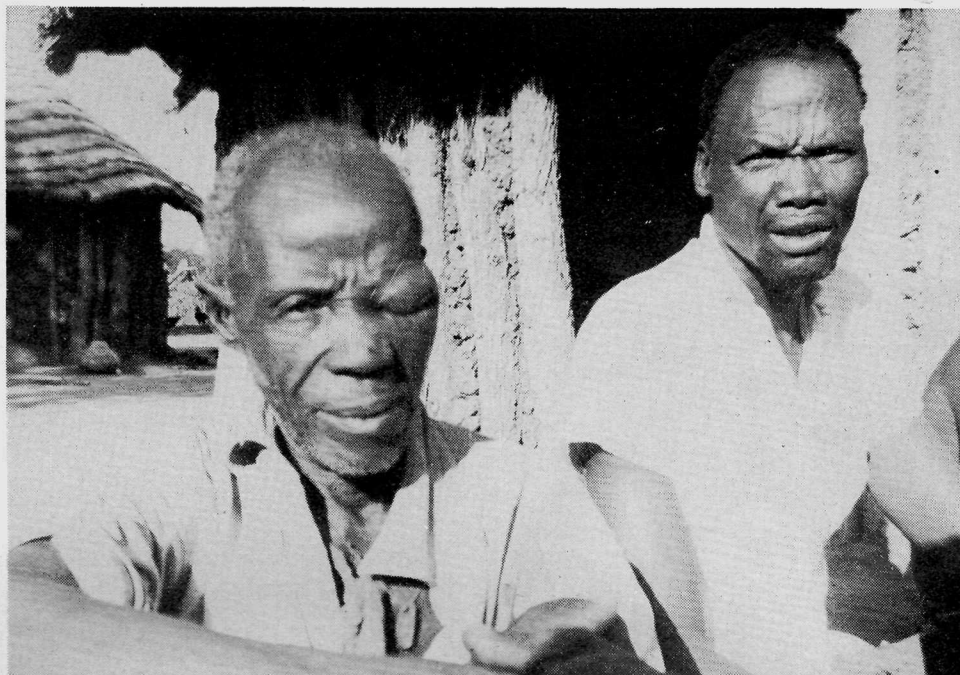
Villages still have stockades because of lions and elephants.



"There Is Great Need,"

says Sandey Vundla, one of the first evangelists to the Gwaai and now ordained minister and pastor of our Bulawayo city church, "for a Mission Station and Hospital in the Gwaai area for several reasons, chief among which are:

- "(1) The great distance from other Mission Stations and hospitals.
- "(2) This area is set aside for African occupation. Many more people will be settled there in future.
- "(3) Many in that area have not heard the Gospel preached to them (particularly Bushmen). If a Mission Station and hospital are established there, many would hear the good news and be saved as we read in Matthew 24:14; 28:19-20, and Mark 16:15-16."



Do they need medical help?

A GOVERNMENT OFFICER LOOKS AT THE GWAAI

(A recent letter by Mr. Albert Harvey, Christian Land Development officer to whom outstation superintendents referred in previous articles)

Dear Brother Climenhaga,

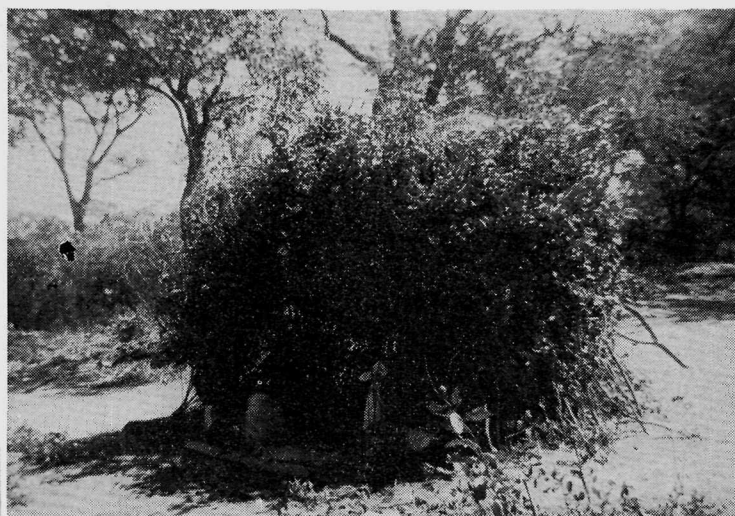
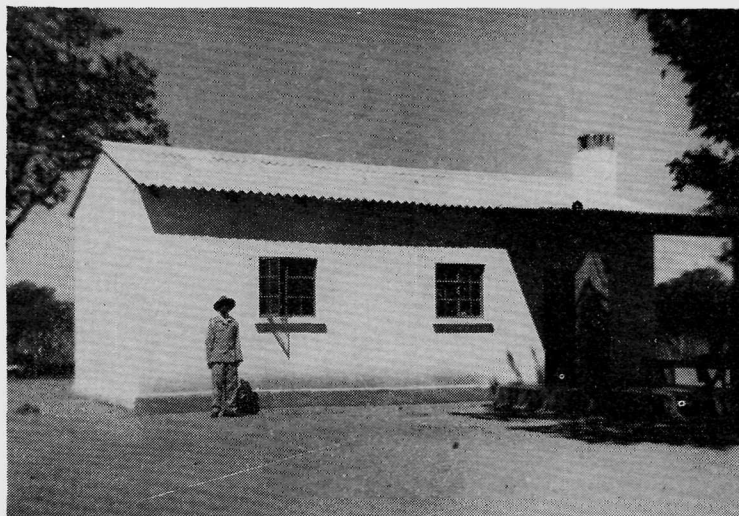
Greetings in the name of our Lord Jesus Christ. A few weeks ago we had the privilege of staying over at Leander Avenue (mission headquarters). Whilst there I was reminded of my promise to you to write a few lines on the need for a B in C mission in my area. The following is the way I see things in the West Gwaai—

(1) Medical Work: — After having virtually lived with the Africans in the West Gwaai for the last three years I have seen the great need of a mission hospital in the area. I have been called upon on many occasions to take serious cases through to Tjolutjo Clinic 60 miles away. Some of those cases have lived, others have died either enroute or at the clinic. I have seen a young girl of 12 years die from a cobra bite. I have seen an old man in his nineties being carried in a scotch cart to the local dressing station. This old man on the point of death had

travelled from Gibeneju village 23 miles away. Needless to say this old man never saw his village again. One could recount numerous cases of needless suffering and death all because of inadequate medical facilities. Surely this comes as a great challenge to those of us who call ourselves Christians! It is only when one sees with his own eyes the sufferings of others that one is moved with compassion.

"And Jesus went forth, and saw a great multitude and was moved with compassion toward them, and he healed their sick." Matthew 14:14. I pray that you back home in America may be given the eyes of (Continued on page eighteen)

Medical facilities are scarce, only a two-room government clinic twenty miles away—with brush in-patients ward for pneumonia and malaria patients.



The challenge has also entered the heart of Brother J. Robert Lehman, present Superintendent there. He tells it thus:

Why I Can't Pack

My Bags and Leave

TO US at Bulawayo Outstations, the Gwaai means a 150-mile journey over burning sandy roads and work under a torrid summer sun or in bitter winter cold. Why can't I, why don't I pack my bags and leave for good?

The first reason: the people need the gospel. In a recent conversation Mr. Harvey, the Land Development officer, struck me deeply when he said, "There is scarcely one good girl in the area." He then qualified the statement, saying that there are a few strong Christians. As I preached during a recent mission into the area, I saw tears flooding the eyes of one of the men. I knew for a certainty that God was speaking. Here are people who have been torn from their social and geographical anchorages. One has the feeling that they have lost their sense of decency and self-respect. Perhaps God has permitted this sense of lostness to come to them in order to soften their hearts for His approach.

Some schools and a government medical clinic have since been built. But conditions are still far from ideal. Imagine yourself walking thirty miles for medical help and your children daily walking five miles to school.

Present Status of B in C Work in the Gwaai

Six schools, totalling twenty-four classes, registered 628 children in 1958. At ten places the Word of God is preached regularly. Thirty-one



Cooking in the bush—Agnes Lehman.



A beginning in writing: Children practicing their writing in the sand.



Part of the present teaching staff in the Gwaai Schools. God bless these brave young "foreign missionaries"!

people were brought into the church at the baptism and communion services in May, 1958.

Why a Mission Station?

Why not simply continue to administer the work in the Gwaai from a distance? First, traveling 150 miles of bush road four times a year in the midst of a busy schedule is extremely difficult. Second, during our long absences it would be rather easy for a society with "another gospel" to confuse our people. We have seen this happen in another area and our people are suffering the consequences. These people should not be thrown away by our neglect. Third, there are many people in the area who do not yet know Christian ways well. A strong contact with leaders who will give careful direction is imperative.

And the people are crying for our

help. A mission station will enhance the work we are already doing. A medical mission will enlarge our outreach.

Furthermore, God has placed us in a strategic spot for establishing contact with Bushmen, described in a recent popular book, "The Lost World of the Kalahari." A resident missionary could improve this contact and evangelize a heretofore unreached tribe.

AFRICA

Coming This Way

According to present plans, Pat and I and our family of four little Rhodians [Franklin, Judy, Kenneth, Ray] will leave Bulawayo for Cape Town on Sunday, December 28, 1958, and arrive in New York, via England, near the end of January.

As we look back on the past six years, we are humbly thankful, first to God for His guiding hand in every (Continued on page twenty-four)

Right: Part of the outreach from Cuatro Caminos—the Sunday school at Mella (top) and the little “meeting house” at Nazareno (below), a village of nearly a hundred homes. The superintendent of the Nazarene Missions in Cuba asked us to take over this work since it is near to Cuatro Caminos. The little frame church is being purchased for three hundred dollars through tithes and offerings from the Cuatro Caminos congregation—a project which is creating new missionary interest in the church here.

CUBA

Left: The new bus—through prayer and WMPC, thank God!—with day-school children of the “Colegio Hermanos en Cristo” (Brethren in Christ School) in uniform and (below) with some of the Cuatro Caminos S. S. children at the entrance to the church grounds. Average attendance, 1957: 105; 1958 (to date): 125.

“Vision without work is visionary; work without vision is mercenary; but vision and work are missionary.” A year ago we were looking forward, not knowing what God had for us; now we rejoice in answered prayer.

Our staff has been enlarged by the coming of Brother John and Ruth Pawelski. Ruth is teaching some classes in the school. Our school has been highly accepted in the town; we now have 28 pupils as compared with 16 last year—and more are planning to enter.

We are looking forward to purchasing a plot of land on which to build a parsonage. We desire the Lord’s direction. In the future, too, we hope to have our own Institute for training young men for the ministry. Our first young ministerial student is attending a Nazarene Bible Institute.

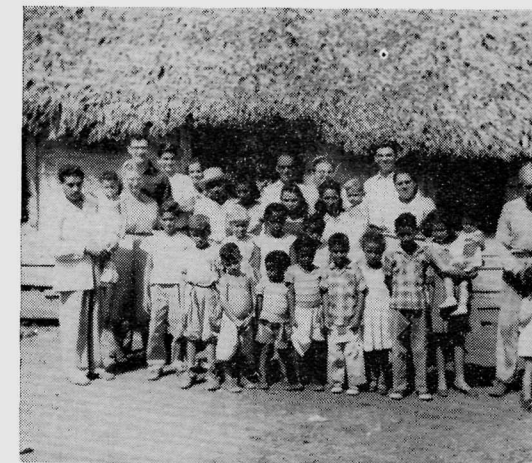
We are thankful for every open door; but in these days of strife in Cuba, it is difficult to reach the hearts of the people because there is so much hate and destruction.

Howard and Pearl Wolgemuth

Left: S. S. at Portegulate, waving flags given by a friend from the States.

Right: Girls girls, girls! Club girls on the slide given by Mechanicsburg DVBS.

Left: Bible Club of girls: aged ten to fifteen in the Sunday school. We teach them Bible and some handcraft. We envision developing the same for the boys. “Educate a girl and you educate a family.”



(Recent word from the missionaries in Cuba indicates they are safe and have not been endangered. They had no services for about a week, but now enjoy greater freedom than before the recent change of government.—F.M.B. Exec. Sec.)

Around-the-table Talk from INDIA

(For this page we have invaded Christmas letters—even a personal letter or two—because we need to know and pray and give!)

GREETINGS from Saharsa on a superb November day—the month which all India missionaries talk about and anticipate. It is delightful! By November the roads are “jeepable” and we really start doing things and going places.

We should like to tell you who have been praying for it, that God blessed in another Children’s Bible School. There was an average daily attendance of nearly 200. Ninety percent of the children were from non-Christian homes, which fact means that the witness is being greatly enlarged. A Bible club has been formed for the older girls and meets each week.

Gulabi McCarty warmed our hearts with the love of Christ flowing from her heart to each of us in the Women’s Retreat.

November 2, we were in Madhipura. Eleven were received into Church fellowship.

November 3 all the missionaries arrived for Council. Along with business was a wonderful week of spiritual feed under the ministry of Alf Rees from Calcutta. Since October 16, Saharsa has electricity and thus we were also able to enjoy two Moody films. A sacred unity prevailed throughout; one missionary said, “This week has been like heaven.”

Council closed on Saturday and the Saharsa Convention began on Sunday, with four meetings each day. Many Christians have come in from other places. Last night we had what seemed to me the most meaningful message on the cross that I have ever heard. Hindus, Mohammedans, lawyers, government men, college students and many others heard it.

A new dawn is breaking. Men are seeing the light. Pray that they will walk in it.

William and Mary Hoke

“I LOVE THE PEOPLE”

We have just ended eight days of very good meetings. We thank God for men like Brother John Paul who opened up the Scriptures to us.

I have been so very busy. I just do not understand why so many people come to this little dispensary. In September and October I often had over 100 daily, then night work beside. It makes a person very weary. But I love the people. Brother and

Sister John Jaci are faithful in bringing the Word of God to the people. Because of famine conditions due to repeated crop failure, many very anemic people have been coming—men, fathers of families, so anemic and bodies so puffy they cannot work, mothers as well. Amazing it is that

until late showing and teaching them what to do at Christmas, and what Christmas will do for them. We are planning on a pre-Christmas Retreat, attended by at least one from each of these homes, at which we will show them how to decorate their houses, how to exchange small gifts, and how



Madhipura Hospital Staff, April, 1958, left to right: Daniel and Rebekah Murmu, Santal Christian workers; Markus Masili, dispenser; Miss Mary Jane Shoalts, R. N.; Samuel Rai, lay preacher; Erma Hare, R. N.; Harun Moses, clerk; Balder, sweeper; Mrs. Paulus, R. N., and Dr. Paulus.

they can come the two to ten miles to get here. Our hearts ache to see these crowds. I go out into a lot of homes, too. I love to get out.

Leora Yoder, Saharsa

AT CHRISTMAS—CHRIST IN THE CHRISTMAS HOME

As often before, the Christmas season brings warm memories of friends far away at home. It is not the lack of things, but the lack of association with friends and family that causes a sense of loneliness at the holiday season. However, as your greetings and memories again fill the gaps we feel the pleasure of the season.

In some thirty homes about us this will be the first Christmas ever celebrated. These people know that it is “Bara Din” (the biggest day), that it is near the end of the year, and that it is a Christian holiday, but we will find ourselves working from early

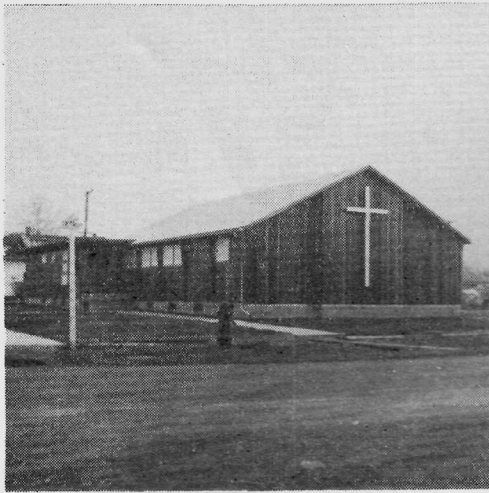
to visit each other with greetings. We will teach them the Christmas story, as many have only a very sketchy knowledge of the Bible account.

We will try to visit each home sometime during the holiday season. At Easter we try to have them all here for the services, but at Christmas we are trying to emphasize the Christian home, and Christ in it.

Last year there were in all about twenty patients and attendants at the hospital during Christmas. This year there will be over fifty patients, plus the entire families of many of them—including some thirty little children, most of them well. These we will entertain here. It is all a part of teaching the new Christians a code of ethics and new mores to replace the old customs and heathen holidays.

May the Lord richly bless each of you in the coming New Year!

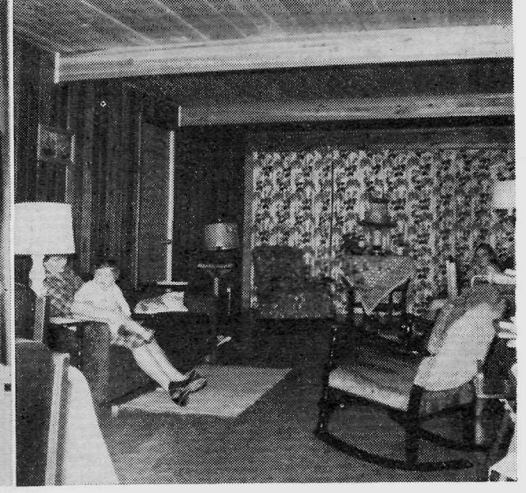
George and Gladys Paulus, Madhipura



The Dearborn church on Detroit Street near the large Ford plants.



Bishop Carl Ulery brings the dedication address.



The large living room in the new parsonage.

CHURCH EXTENSION— The New Dearborn Brethren in Christ Church

The Dearborn Brethren in Christ Church was dedicated on November 16, 1958. Bishop Carl J. Ulery, Central Conference District, officiated and brought the dedicatory address at this occasion.

Briefly, here is the history of this new Brethren in Christ work in a suburb of Detroit:

Following about 2 years of prayer and study, it was decided to build a church in Dearborn, about 12 miles southwest of the former location. On July 9, 1958 the foundation was poured for the new church-parsonage. The site chosen (4411 Detroit Street) for the new church is a home-owned community about 95% built up.

This new location represents, in reality, the opening of a new work. The potential of the community, not heavily churched, is great. During the transition period a bus is bringing our people from the former location.

During the building phase of this new project the community response has been very gratifying. At the first service, held October 12, there was an attendance of 97. The chapel was well filled on the occasion of the dedication.

The building is a laminated-arch, open-beam structure. The interior and exterior are finished in a natural knotty cedar, three-inch thick material. The chapel is 32 ft. x 48 ft. with a seating capacity of 144 plus an

overflow which makes possible the seating of over 200. The attached parsonage, 24 x 40, has 3 bedrooms, a living-dining area 12' x 32', a kitchen and a bath. This is the "Wild Wood Chapel" as designed by Joe Kimbel and presented through *Christian Life* magazine.

The work in the Detroit area during the past 23 years has been filled with many challenging experiences. There has been considerable growth and change.

Rev. and Mrs. William Lewis held the first service at God's Love Mission on December 10, 1935. For over a decade this program was maintained chiefly to touch the victims of Skid Row.

In 1948-49 a new church was built on Myrtle Street. This church has been the scene of many blessed experiences and many souls have prayed through to definite victory. Rev. Harry Hock served as pastor of this church for six years.

In the past several years many of the people moved from the downtown section to the suburban areas, bringing rise first to the contemplation, and then to the decision to relocate. At the present time the ministry at Third Street is being continued under the leadership of Brother James Bundy.

Rev. and Mrs. Paul Hill have carried the responsibility of establishing the new work in Dearborn. This most strenuous, though challenging, venture, represents another Great Commission obligation for the Brethren

in Christ. Pastor Paul Hill gives everyone a warm welcome to the Dearborn Brethren in Christ Church, at 4411 Detroit Street, Dearborn, Michigan.

Regions Beyond

(Continued from page ten)

come serious because they cannot be properly cared for.

One Bright Spot of Hope

In their planning of the area, the government allowed land for missions, and it has granted us an ideal site . . . Alas! Building and equipping a medical unit takes money. From where will that money come? You in America have been giving generously and willingly; yet one needs only to be removed for a little while from the great United States to see that few Americans give sacrificially.

You have wished to help directly in mission work? *This is your opportunity.* By a single act, you can determine the fate of body and soul for many people in the Gwaai. Children born today can be nourished physically so as to grow and be reached spiritually by our schools and church, if you are willing to give. If you fail to respond as God directs, will not lost souls from the Gwaai rightly reproach you at the Judgment?

Let us, like Joshua, go up and possess the land!



25,000 meals served in '58. Many have received spiritual help and rehabilitation.

In San Francisco, It's The Life Line

Throw out the Life-Line across the dark wave;

There is a brother whom someone should save;

Somebody's brother! Oh! who then, will dare

To throw out the Life-Line, his peril to share?

THE LIFE-LINE Mission has been daring to do this for the past 48 years. In this harbor city where such words are most meaningful, the Life-Line has been thrown out by over 40 workers to thousands of struggling mariners. For nearly half a century now, this rescue operation for the souls of men has been going on.

For nine years the work was superintended by Rev. and Mrs. Harry Buckwalter. Recently they returned to the city to visit the work and to enjoy the fruits of their labors. Their efforts, along with other former workers, have helped to pave the way for the present expanded program. For over two years the work has been steadily moving forward under the leadership of the present superintendent, Rev. and Mrs. Avery Heisey.

The downtown mission is bulging its walls to care for the crowds that gather there nightly. The new chapel in another section of the city has been the scene of a growing Sunday school. Both Sunday school and morning worship services have an attend-

ance in the seventies. Twenty-six were received into church fellowship on December 14.

(Continued on page nineteen)



Robert Ott is planning to enter a Bible College this winter.



Brother Reinhard Zimmerman cooks for a "Thank you and God Bless you."



Rev. and Mrs. Avery Heisey, and daughters Doris and Audrey, came to supervise the work in mid-1956.



"Breaking the Record" at Bible School at Saxton.

A YOUTH fellowship outing for the Saxton young people was prayed for, planned, and carried out—with God's divine seal of approval upon it. Held at the Amos Stern farm, the young people participated in games directed by Rev. John Rosenberry in the afternoon. Rev. Bruce Grove spoke at the close of the Vesper Service held in the barn because of rain. Hay bales were used for seats, for platform, and for the altar. Pastor Glenn Hostetter shared in the invitation as the Holy Spirit touched tender hearts. The tears and weeping around the hay bales by eight young girls and one boy was a scene graced by God's presence. On the following Sunday morning a Sunday school student asked if there would be an altar service that morning. In the service that followed eight more responded to an altar call in a service with no preaching. Following the evening service, six more responded.

Born of passion and prayer, this moving of God among the Saxton

young people weighs with new force upon the pastor and his wife.

Membership at Saxton has moved from 29 in '56, 32 in '57, to 38 at the present time. There were fourteen baptisms during the year. Three members each from two families have entered in church fellowship. Three of these are teaching in the Sunday school.



The Saxton Youth Chorus.

A Wednesday prayer hour is conducted by the W. M. P. C. with anyone invited to attend. Although numbers are not the chief goal, increased attendance in the regular services is a great blessing to the work. Some are coming for the first time, others for the first time in many years! At least 13 regular worship services in the past two years have been blessed with seekers.

The *Forward Campaign* has been a great blessing to the Sunday school. In 1957 God gave a new attendance record of 115. In 1958 the record was again broken with 122. We look forward to setting still higher records. This has had its effect on the worship services. A unified service was used during the *Forward Campaign* and has been continued since then.

God has accompanied these spiritual blessings with a series of face-

In Saxton—

"This is the Lord's Doing; It is Marvelous in our Eyes"



The Saxton Brethren in Christ Church.

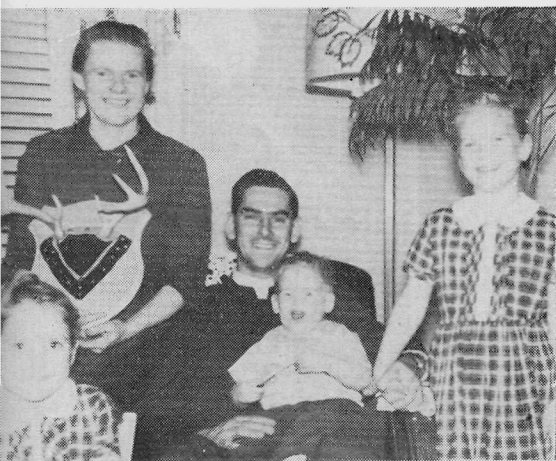
lifting improvements in the church plant. Passersby, after seeing the newly-painted church were heard to exclaim, "I never knew there was a church in there."

With the help from the Cross Roads church a new heating plant was installed, answering an urgent need. The present indebtedness on this is less than \$200.

Other new plant facilities include a second new classroom since 1956, work tables, chairs, a set of maps and visual aids. A vestibule for the church has also been added.

The parsonage (at 816 Mifflin Street) was purchased in December 1956. This has proved advantageous to the pastoral work in numerous ways providing for better contacts in the town. Improvements have been made in the parsonage and a number of appliances have been added. Special mention should be made of the part played by members of the congregation in helping to provide these conveniences.

To all those who have held the work in the mountains of Pennsylvania close to their hearts, this is a grateful report on the answers to your prayers. It is hoped that it will stimulate continued fervent prayer for the work and the workers who labor there in 1959.



Pastor Hostetter and his family.

In Chicago, it's the challenge of SAVING SOULS, and LIVES for the Kingdom of God.



... John Wood, and his sister, return to the Chicago Mission to encourage the hearts of the faithful workers.

JOHN WOOD called at the Chicago Mission recently. Here, in brief, is his story:

John attended Sunday school and midweek classes at the Brethren in Christ Mission. He and his sisters were given a Testament. They took it home, and although the home was Catholic, the mother read it. From this seed of the Word the whole family was saved.

Later, while attending Moody Bible Institute, John taught a class of boys at the mission. Today he is pastor of a Baptist church in Detroit.

The purpose of John's visit to the Mission was to express gratitude for the blessing the Mission had been to his life and to see the spot where he used to sit in the chapel. As he stood on the second floor porch, he said, "See that fence next door? I was coming from school at noon one day when I was eight years old. I heard a voice saying, 'John, be careful.' No one was around, but, as I approached the alley a big ice truck swung by, the driver looking the other way. I had just put one foot forward and had I not heard that voice of warning, would have been killed."

Understandably, Pastor Carl Carlson told this story to his young people the following Sunday morning. Pointing out John on a picture of a Junior graduating class of about 20, the Pastor, with dewy eyes, looked into the faces of other Johns, and Daves, and Buds and Marys. The vision of the potential of each young life staggers the warm hearts of the Chicago Mission staff.

Under the caption, "Brethren in Christ are Selfless," the *Chicago Sun-Times* (7-17-57) has this to say:

"The Brethren in Christ have no other congregations in the Chicago

area, so the mission selflessly encourages those who move to outlying districts to continue their religious work in churches they find near their new home. The mission's theory of training church members is to put them to work in tasks which will develop their sense of responsibility to the church and give them a feeling of accomplishment. It can be teaching in Sunday school, leading the singing, playing the organ, or pickup and return of youngsters."

Although the Chicago Mission has been barred, for the most part, from the privilege of enjoying the fruit of its labors "at home," it has nonetheless, continued to bear fruit that is being multiplied in God's kingdom. For some of God's children, leaving "all things" includes a willingness to lose their star convert. In the face of this it is possible to rejoice . . . and, with the Apostle Paul, "yea, and will rejoice."

Have you been as selfless and as faithful in your praying as are the laborers at the Chicago Mission?

Concerns of a Young Missionary

(Continued from page nine)
for prayer and counsel, where youth and Sunday school classes can be held.

5. Furthermore, in the near future, missionary housing will be needed. Shomiyoichi, railroad center about twenty minutes walk from Senzaki seems the logical location for a missionary who could then carry on the work in both places until God raises up a Japanese pastor from among the Christians. Before the missionary moves in, a special evangelistic effort in Shomiyoichi is another concern.

6. And, finally, what of the out-of-the-way places where the witness is not penetrating? Winter Bible classes among the mountain farmers? There is also need for wider Christian fellowship among the churches—perhaps a conference for Christians from all the Mennonite-related groups in Japan?

It takes no mathematical genius to discover that the Japanese church is yet too small to carry all these responsibilities. Therefore the burden is ours to pray that God will teach us what genuine sacrifice means—that He will lead us all into the utter obedi-

ence to Christ who emptied Himself that we might be saved. For "the servant is not greater than his Lord." We, too, must empty our lives of desire for comfort, luxury, security, recreation time, overly-full stomachs, the best for ourselves and our children, and like our Leader spend and be spent for the Kingdom.

Thelma Book

A Government Officer

(Continued from page eleven)

faith to see these people in all this suffering and that you, because you love Him, will be moved with compassion towards these African people. Our Lord was moved with compassion, but that was not all, He healed the sick. It is no good us being moved with compassion unless that compassion drives us to do something. Christ's compassion compelled Him to heal. The compassion which you may feel towards these African people is of no avail unless it compels you to go to them yourself or to give so that others may go. What will you do for these African people?

(II) The Bushmen:—In the southern section of the West Gwaai live a number of Bushmen. These people are nomadic but during the last few years many of them have settled down in small villages. There is absolutely no spiritual or medical work being done amongst these people. What will become of them for whom Christ died? No one to tell them of our Saviour's love? Are you beginning to see, friends, what a great blessing to the people of the West Gwaai a mission hospital and resident missionary would be?

Our Lord said, "Lift up your eyes, and look on the fields, for they are white already to harvest." Yes, there is a harvest of Bushmen here in the Gwaai waiting for the reapers. What will your answer be? Will you become His reaper?

Yours in our Lord Jesus Christ,
Albert A. Harvey

What are the

Up-to-Date Facts of This Challenge to the Regions Beyond?

(1) The Foreign Mission Board has approved an initial project of \$15,000 to start a new mission in the West Gwaai Special Native Area—to be headquarters for a missionary



Rev. and Mrs. J. Allen Heise

To Hamilton -- 1959 is the Year of Launching

PROBABLY it is the common experience of those anticipating full-time Christian service to be asked why they chose to spend their life in this way when secular opportunities are so promising.

In trying to properly assess our feelings as to why we expect to go to Hamilton, we feel the question might be best answered by giving three reasons:

1. Because of the call of the Lord as expressed in the call of the church. We believe that the call of the Lord should be evident in any sphere of service, especially in areas of greater responsibility. Sometimes His will is not so easily ascertained, but when it becomes manifest there can be no question of obedience. His way is always best.

2. Because of the challenge of the task as presented in the opportunities

for service. We realize that the Gospel message is for all the world, but we also feel that certain areas present greater opportunities for service. The urban centers of our land offer many advantages for giving the Gospel message.

3. Too, there is the compelling urge to win men and women to the Lord in the light of His imminent return. "What is to be done must be done quickly" was never more applicable than to our day. There is so much to be done and so little time to do it.

We know that human effort, apart from the blessing of the Lord and the guidance and direction of the Holy Spirit, is of little effect, so we ask that the Lord might be exalted and men and women, boys and girls won to Him.

J. Allen Heise, pastor

superintendent to work among Bushmen. There is to be a hospital/clinic development at the same time.

(2) The Department of Native Affairs of the Southern Rhodesia Government has approved a lease site—of ample size to house all units envisaged—in the center of the existent outstation work and in excellent striking distance of the developing Bushmen villages.

(3) If the Lord's people give heartily and sacrificially, we envisage starting this mission program in 1959.

Our Lord has said, "Behold I come quickly" and "Occupy till I come!" We intend to obey, even unto the outreach.

*Bishop Arthur M. Climenhaga,
General Superintendent*

"The spiritual warfare in which the Church is involved demands the total mobilization of all her resources."
Adeney

AND

when we members of the Brethren in Christ Church have mobilized all our resources of heart and hand and purse for the Lord's work, we shall not be dismayed by LOOK! We shall go forth as a mighty army and our resources will through God prove adequate.



Bro. and Sr. Harry Buckwalter invested nine years in the Life Line Mission.

... Reinhard Zimmerman, saved recently, is now carrying full responsibility for cooking the meals for the feeding program. Besides cooking and helping to serve 25,000 meals, he has been a liberal contributor to the mission program. He donates all his time.

... Robert Ott, since finding the Lord as his Saviour, has worked with the mission staff for four months. He plans to enter Simpson Bible College the second semester to prepare for Christian service.

... Several other young men plan further study, seeking Christian training to fit them for Christian service. This type of convert, with so noble an objective, is a great stimulus to our faith. They will make splendid missionaries, some of them in our Life Line organization, the Lord willing.

Long range thinking on the part of the mission staff recognizes a need for housing accommodations for the converts. A broad challenge of rehabilitation and Christian nurture faces our workers. Please pray with those who man the Life Line that the Lord will give clear direction to our growing program. The challenge is great indeed!

San Francisco

(Continued from page sixteen)

About 28,000 people attended services on Sixth Street during 1958. Many of these have received spiritual help and rehabilitation. The fruit of some of these lives is even now blessing the work.

Canadian Conference Approves Church Site in Saskatoon

THE CANADIAN CONFERENCE of 1958 approved with enthusiasm recommendation of its Church Extension Committee to purchase a church site in Saskatoon, Saskatchewan. The resolution stipulates that this be done "as soon as possible" and that we plan to begin building a church in April 1960. This was a step of faith in view of opening a new church in the city of Hamilton in 1959. This faith was further stimulated by the disclosure at the Canadian Conference than an annual grant of \$5,000

from an anonymous foundation for church extension in Canada, could be anticipated, beginning in 1960.

The place of musical names, Saskatoon, Saskatchewan, is the hub-city of Canada's wheat Province. Saskatoon, at present, is the fastest growing city, per capita in Canada. As of January 1, 1959 it has an area of 27 square miles, and a population of 83,000. Fifteen hundred new homes were under construction in 1958. This is the location of the provincial

university on the bank of the South Saskatchewan River.

The project for immediate development is 250 acres to the east which will provide an estimated 700 building sites. Another 160 acres has been purchased by the city to the south, four miles south-east of the river, which will provide another 400 new homes. These lots will all be sold early in '59. It is the desire of the City Planning Board to have two churches locate in these new areas, as well as a school and a park.

It is in this area that the Church Extension Committee is interested at the present time. The need for churches in these new sub-divisions, presents a great opportunity. May we meet the challenge!



"By the blessing of the upright the city is exalted." Prov. 11:11a

SASKATOON, Saskatchewan — in the center of the wheat-producing province, a new outlet for the Bread of Life.

CHURCH NEWS

REVIVAL MEETINGS:

E. J. Swalm at Manheim, Pa., Jan. 2-11; Wilbur Benner at Antrim, Pa., Feb. 1-15; Harry Hock at Christian Union, Ind., March 1-15; J. N. Hostetter at Rosebank, Kansas, Feb. 8-22; A. C. Burkholder at Highland, Ohio, January 4-18; E. J. Swalm at Pleasant Hill, Ohio, February 1-15; R. I. Witter at Fairview, Ky., January 18-Feb. 1; Knifley, Ky., Feb. 1-15.

BULLETIN-BITS:

The Christ's Crusaders of Franklin County, Pa., sponsored a Watch Night service at the Chambersburg Church.

J. Wilmer Heisey, Supt. of the Navajo Mission in New Mexico is spending some time contacting congregations throughout Pennsylvania.

Dr. D. L. Biemesderfer, President of Millersville State Teachers College, taught the Adult Department in the Lancaster Sunday school, Sunday, Jan. 18.

James Lesher was ordained to the ministry, Sunday, Jan. 25 in the Iron Springs Church, Pa., where he is serving as pastor. Bishop Charlie B. Byers conducted the service.

Merrill, Michigan

Some of our interesting highlights for the last quarter of 1958 included:

A visit and message from the Central Conference Bishop, C. J. Ulery.

Brother Paul Hill from Detroit was guest speaker for our Harvest Home Service. The congregation sent them back to Detroit with a trailer laden with produce from our gardens and canned goods.

On our Home Coming Day, October, 19 we reached 136 in attendance. Our pastor used as a theme "The Great Home Coming of the Saints." A pot-luck dinner was shared in the basement.

October 26th was Rally Day with Wilbur Leidig of Midland Mennonite Church as guest speaker.

Lewis Thomas, a former pastor, was guest speaker for us at both a morning and an evening service.

Our fall Love Feast was held November 15-16. Richard Royer was with us for this occasion. The Lord blessed his ministry.

A banner attendance of 140 was present for the Christmas program. The Christ's Crusader Choir under the direction of Cecil Schneider gave a half-hour Christmas Cantata as a part of the evening program. A.L.Z.

Mastersonville, Pa.

On October 5, 1958, our former E. V. Reporter, Florence Faus, flew from the Lancaster Airport to California. She is living in Upland and helping with a Sunday School.

October 19, 1958—Brother C. Ray Heisey, Elizabethtown, Pa., was with us for our Bible Conference. The theme was "I Peter—A Tonic for Our Times." The three sub-topics were "The Living Hope," "The Pilgrim Life," and "The Fiery Trial." Everyone present was challenged and fed.

November 2-16, 1958 — Brother Orville Herr from Ohio conducted our revival. We received new food for thought and a challenge to live closer to our Savior.

December 7, 1958 — Our Christ's Crusaders Committee surprised us with an impromptu service. Such topics as "What Does the Bible, God, etc., Mean to Me," were given to nine individuals as they came

into the church. Everyone enjoyed it, including those who took part. On December 28, 1958—the Christ's Crusaders group gave a Christmas Play called "Glory to God."

Five Forks, Waynesboro, Pa.

The Sunday School officers, teachers, and workers for the coming year were entertained at a fellowship dinner on Dec. 1. Rev. Paul McBeth was our guest for the evening. As workers together we pray that our Sunday School will go forward in the coming year.

On December 7 we were happy to have "The Ira Sterns" with us. They gave us a very interesting talk on their work in Africa and also showed us pictures. The pictures portrayed Africa to us in a very real way.

On December 21 the children gave a Christmas program in our Sunday School. Everyone present was given an orange and candy. In the evening our Christ's Crusaders presented a very good play entitled, "The Greatest Gift."

The evening of December 23 was spent Christmas caroling. About 35 young people went on a truck singing the glad tidings of the new-born King. Cocoa and cookies, served by the ladies, tasted very good after singing for several hours.

S.E.W.

Mechanicsburg, Pa.

Greetings to the readers of the Visitor from our Mechanicsburg congregation. We praise the Lord for His goodness to us.

Young People's Conference, September 20 and 21: Our young people and many guests met at our local park for the "Teen-Age Exclusive." There were games, supper and vespers. Music was by the Big Valley Quartette and Brother D. Ray Heisey was speaker. The theme for our conference asked a question and the topics enlarged on the question, "Are You Balanced?" Speakers were Bishop Luke Keefer, Dr. Harold Engle and Rev. LeRoy Walters. Music was furnished by the Fairland Chorus and the Big Valley Quartette.

We have had two missionary services. Bishop and Mrs. Arthur Climenhaga were with us bringing us a message on the work of missions and India. Sr. Mary Sentz spoke to our Christ's Crusaders on her experiences in Home Mission Work.

We met with grateful hearts for the blessings of another year in our Harvest Praise Service. We were happy to have Bishop Henry Brubaker with us as speaker for this service. A love offering was given to the Messiah Children's Home.

The first two weeks in November we held our evangelistic services. Our evangelist was Brother Andrew McNiven. We thank the Lord for His presence with us these weeks. Brother McNiven faithfully delivered the message that God laid upon his heart. We are grateful for the 20 some souls who knelt at the altar of prayer. Help us pray for them.

In November one of our families, Brother and Sister Leon Herr and family left our group, for Virginia where Brother Herr will be pastor of the Bethel Church. We thank God for Brother Herr's life and testimony with our group and pray God's richest blessings on him as he labors at Bethel.

Messiah Home, Harrisburg, Pa.

The fact that Mr. Dwight Eisenhower's special "call to prayer" came on our day of prayer and fasting made the occasion

all the more significant. God bless our President!

Since so many of the guests of the Home cannot easily participate in an evening service, quite a number were given communion in the afternoon, in the sun parlor or in their own rooms. Our souls were blessed anew as we assembled in the evening to "keep the ordinances" in the fear and the love of God. Surely, the time between the words, "until," and, "he come," is now very short.

Our vision was enlarged and the burden of prayer increased as we listened to Rev. and Mrs. Glenn Frey's talks at our October Missionary Prayer Circle.

The Gospel Team's unique program, "Hymns and Songs—their Composers and Messages to us," was inspiring. Rev. Avery Musser's message was a fitting climax.

God blessed the heart searching messages of our evangelist, Rev. C. Ray Heisey. Again the truth of Hebrews 4:12 was verified in hearts and lives. Some souls were saved in their homes also, for whom we thank God.

Rev. Fred Frey's inspiring sermon on "Kept," based on I Peter 1:5, was a very fitting follow-up message. Also our pastor's Bible study, surrounding the subject, "Made of God," on Sunday evening.

Throughout the month of December our pastor directed our thinking on various aspects of the coming of the promised Saviour, and the riches which are ours in Him. He also admonished us to turn our "riches" into "gifts" to Him who, though He was rich, became poor that we might be made rich.

The Gospel Team's program, "No Room For Jesus," should have brought conviction to all of us who have not yet given Him the throne of our hearts.

Rev. H. H. Brubaker reminded us, in terms of scripture and history, that God always works out His plans "in the fullness of time," as in the giving of His Son to be our Saviour. And warned us against the danger of making the "symbols" of Christmas the substance and end. In closing he said, "Since God altered the course of stars to lead the wise men, He is able to do everything possible to save a soul, and to keep that soul." Do we praise Him enough for "so great salvation"?

The Christ's Crusaders presentation of the Christmas story in tableaux was enjoyed by participants and audience alike. Some of them had the added joy of caroling after the program.

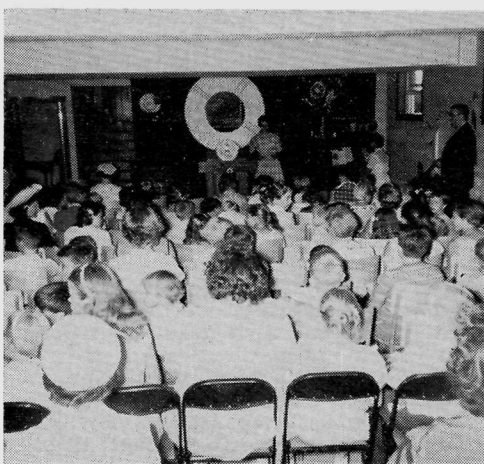
The last Sunday of the year we were very fittingly challenged with messages on, "What Hast Thou Done?" and "Expect Something New," by Rev. H. H. Brubaker and our pastor, respectively.

N. L.

Financial Report

BOARD OF BENEVOLENCE FOURTH QUARTER 1958

Balance Oct. 1, 1958.....	1,314.06
Receipts	2,399.63
Total Receipts and Bal.	\$3,713.69
Expenditures	
Paid to beneficiaries	
October	375.00
November	375.00
December	412.50
Board Expense	16.21
Messiah Home	150.00
Messiah Childrens Home	220.49
Mt. Carmel Home	320.49
To reserve Account	500.00
Total Expenses	\$2,369.69
Balance on Hand January 1, 1959	\$1,344.00



Niagara Falls, Ontario

It was with breath-taking surprise that the teachers faced their Daily Vacation Bible School classes on the first night. A parade on Sunday afternoon produced overwhelming results as 106 lively children turned out with all the enthusiasm needed for a course in "Sailing With Christ."

The average daily attendance for the two weeks, was 131. The church walls almost split at the seams with a record attendance of 143. The lowest attendance was 106.

The children were greatly enthused with the promise of a goldfish for every three new scholars they brought to Bible School. Twenty-eight goldfish went home with happy owners and many newcomers were welcomed to Bible School.

A highlight and the climax of the school was Decision Day. Rev. J. N. Hostetter presented the challenge of a life's voyage with Christ. Thirty children went forward to show that they had decided to take Christ as their Pilot. *(This item is late because of being mislaid.—Ed.)*

BIRTHS

SNYDER—Joan Elaine was welcomed into the home of Bro. and Sr. Donald Snyder, Dec. 10, 1958, members of Cedar Grove Congregation.

WALDRON—Bro. and Sr. Archie Waldron, Springfield, Ohio were blessed with a little son, Wesley Mark, born September 24.

LANDIS—Rev. Samuel and Margaret (Lehman) Landis welcomed Dorcas Annette into their home at Little Marsh, Pa., on November 28, 1958; a playmate for Nathan David.

KIPE—Mr. and Mrs. Alan Kipe are happy to announce the arrival of their third daughter, Nancy Louanne, on Dec. 31, 1958. She is a member of the cradle roll at Five Forks, Waynesboro, Pa.

ANDERSON—A son, Doyle Rodger, to Bro. and Sr. Vance Anderson, Mechanicsburg on May 16, 1958.

MYERS—A daughter, Deborah Lee, to Bro. and Sr. Levi Myers of Mechanicsburg on Sept. 23, 1958.

CRIDER—A daughter, Melody Ann, to Bro. and Sr. Irvin B. Crider of Mechanicsburg on Dec. 14, 1958.

FREY—Mr. and Mrs. Charles F. Frey, a son, Nicholas B., Aug. 21, 1958. The Freys are members of the Manor Congregation, Penna.

STRITE—Mr. and Mrs. Gerald Strite of the Green Spring Congregation announce the birth of a daughter, Deborah Ann, on October 18, 1958.

RICE—Christine E. was welcomed by Mr. and Mrs. Jacob Rice of Newville, Pa. on November 11, 1958.

GRAVER—Mr. and Mrs. Walter Graver of the Green Spring Congregation welcomed a son, Wayne Edward, on December 12.

GOCHNAEUR—Mr. and Mrs. Elvin Gochnaeur of Lancaster, Pa. announce the birth of Donald Ray on Dec. 5, 1958; a brother for Nelson Eugene. They are members of Pequea Congregation.

HESS—Mr. and Mrs. Jay M. Hess of Lancaster, Pa. welcomed Ray Arthur on Dec. 1, 1958; a brother for Jay. They are members of Pequea congregation.

MARRIAGES

MYERS-STUTZMAN—August 23, 1958 at the Salford Mennonite church, Miss Lorraine Stutzman, daughter of Mr. and Mrs. James Stutzman of Harleysville, Pa. became the bride of Benjamin W. Myers, son of Mrs. Clara Myers and the late Rev. Benjamin M. Myers of Mechanicsburg, Pa.

The ceremony was performed by Bishop Joseph Gross, uncle of the bride assisted by Rev. Simon Lehman, Jr.

KENWELL-LLOYD—Miss Marion Rose Lloyd, daughter of Mr. and Mrs. Harvey Lloyd, and Mr. Robert Clarence Kenwell, son of Mrs. Beatrice Kenwell, both of Collingwood, Ont. were united in marriage December 20, 1958 in the Brethren in Christ church. The ceremony was performed by the pastor Rev. Christian H. Sider. The couple will reside in Collingwood.

GARGES-HARLEY—Miss Jeanette Harley, daughter of Mr. and Mrs. Claude Harley, Souderton, Pa. and Mr. Linford Garges, Jr., Sellersville, Pa. were united in marriage Nov. 29, 1958. The ceremony was performed by Rev. William Anders in the Calvary Mennonite Church, Souderton, Pa. The couple are residing at 501 Callowhill St., Perkasie, Pa.

ST. MYERS-BAROFF—Miss Darla Baroff of Sidney, Ohio, became the bride of Mr. Richard St. Myers, son of Mr. and Mrs. Addison St. Myers, Piqua, Ohio on January 2, 1959 in the parsonage at Pleasant Hill, Ohio, Rev. Warren J. Sherman officiating. They are living at 316 Broadway St., Piqua, Ohio.

OBITUARIES

FAUS—Albert B. Faus, Manheim, Pa. died on Tuesday, December 23, at the home of his daughter, Nora, wife of John Herr, where he resided. Death followed an illness of four days and was due to complications. He was 91 years, 11 days old.

Born in Rapho Township, he was the son of the late Henry and Annie Baker Faus. His wife was the late Annie Gible Faus. He was a retired farmer and a member of the Master-sonville Brethren in Christ Church.

Surviving in addition to his daughter, with whom he resided, are the following children: Anna G., Manheim; Henry, Manheim; Minnie, wife of Wayne Peters, Manheim; David, Palmyra; Sadie, wife of Henry T. Becker, Mount Joy; Abram, Manheim; Bertha, wife of Charles Myer, Lititz; Esther, wife of Richard White, Mount Pleasant; Florence, Upland, California; Ruth, wife of Paul Wolgemuth, Chambersburg; Verna, wife of Joseph Ginder, Manheim. In addition, he is survived by 30 grandchildren and 16 great-grandchildren.

WATSON—James W. Watson, son of Walter and Virgie Watson, was born Sept. 28, 1939 in Adair Co., Ky. He passed away Jan. 3, 1959 at the age of 19 yrs. Besides his parents he is survived by one sister, Mrs. Gladys Knifley, Knifley, Ky. and one grandparent, Mrs. Delle Watson, Casey Creek, Ky., also many other relatives and friends to mourn his departure from this earth. Funeral service was conducted at Knifley Chapel, Knifley, Ky. with Rev. P. B. Friesen in charge. Interment in the Mt. Carmel Cemetery, Ky.

MELLINGER—Mrs. Esther A. Ruth Mellinger, 66 wife of Daniel M. Mellinger, Washington Boro, Pa. She was a member of Manor Brethren in Christ Church and for many years taught the Adult Ladies Bible Class of the church. She will be greatly missed in that area as well as her very cheery attitude toward everything and everyone.

Her death was due to a heart condition but was very unexpected when her companion found her on her rocking chair Dec. 20, 1958 early in the morning.

She had resided in the Central Manor area for the past 43 years.

Surviving besides her husband are three daughters: Martha Mae, wife of C. Oliver Kibler, Washington Boro, Pa.; Frances, wife of Ralph Greenawalt, Conestoga, Pa.; Anna Rhoda, wife of Robert Dagen, Strasburg, Pa.; also 12 grandchildren.

Friends and relatives filled the Manor church Dec. 23, for the funeral. Pastors H. N. Hostetter and Roy Peterman had charge of the services. Interment in the Millersville Mennonite Cemetery.

ALLEN—Edwin Alanson Allen was born Dec. 11, 1867, at Washington, Conn. He was the youngest child of Cornelius and Cordelia Allen. He departed from this life to his eternal home on Jan. 4, 1959, at the age of 91 years and 24 days.

His father, hearing the call of the west, brought his family to Iowa in 1869. Four years later they came to Kans., locating in Phillips County.

He was reared in the Congregational Faith. When a young man he joined the Methodist Church, this faith he held as long as he lived. At Shirland, Ill., Feb. 22, 1899, he was united in marriage with Florence Zahm. Five children came to bless their home, Dwight and Deane of Dallas Center, Iowa; Ralph of Detroit; Ray of Wichita; Ethel Wingerd of Industry; 17 grandchildren and 6 great-grandchildren. He was an affectionate husband and father.

They came to Dickinson County, Kansas in 1901, settling in the Buckeye Community. He attended services at the Brethren in Christ Church at Bethel.

Funeral was in charge of Bishop R. I. Witter, assisted by M. M. Book. Burial at Bethel Cemetery.

MCC NEWS

MCC Annual Meeting to be Held in Chicago in January

On January 16 and 17 the Annual Meeting of the Mennonite Central Committee will take place in the Union Avenue Mennonite Church, 1907 South Union Avenue, Chicago.

The first day will be devoted mainly to consideration and discussion of reports for the year 1958. A fellowship meal in the church basement and an inspiration service in the evening will conclude the day's activities. The service will feature messages by three speakers: Elmer Neufeld—The Peace Section Program for 1959, Willard Kraybill, M.D.—The Challenge of Vietnam, C. A. DeFehr—The Challenge of Paraguay.

Most of the following day will be taken up with planning for the 1959 program and considering the proposed budget. Election of new officers will bring the Annual Meeting to a close.

Preliminary meetings of the I-W Coordinating Committee, Voluntary Service Advice and Control Committee, Mennonite Economic Development Associates and Peace Section Executive Committee will be held from January 13 to 15.

Vietnam—Giving Wisely

Distribution of food and clothing to needy individuals presents a host of problems to concerned MCC workers. Take the numerous tribal villages in interior Vietnam, for example. Most of the inhabitants are poor by western standards, yet some are obviously poorer than others. All of them want MCC's meat, rice, clothing and blankets, but only the most needy are eligible. Language barriers prevent easy communication, so it is difficult to give help where it is most needed.

Paxman Duane Swartzentruber (Princeton, Ill.), reporting on one of numerous material aid distributions in Vietnam, touches on this problem. The pastor of a tribal village requested that MCC give clothing and blankets to his people. Upon arriving at the village, the MCC team gradually discovered that only Christians were listed as needy individuals, with a coffee-plantation owner's name heading the list. Evidently the pastor wanted to im-

press on non-Christian members of the village that it pays to be a Christian!

Careful explanations were necessary to convince the people that the purpose of MCC is to help those who need help most, regardless of religious affiliation. Then the poor people were called in and the distribution finally got underway.

Duane comments at this point: "It was gratifying to see the helpfulness of the Christians now, as they went for the ones they very well knew to be the poorest in the village. It was a very large village, and those who came were mostly orphans, widows and fatherless."

NEWS ITEMS

The World Radio Missionary Fellowship, Inc. (The Voice of the Andes) continues its efforts on the Voice of Europe project, now in its third year of ground work. Mr. C. W. Caldwell from Lookout Mountain, Tennessee, together with Mr. Harold Van Broekhoven from Grand Rapids, Michigan, have spent an additional three months in Europe carrying on further negotiations relative to the establishment of a high power transmitter on the continent. More than 175,000 miles have been covered to date on the project.

200,000 signatures from fourteen countries of Europe have been presented to the representatives of the WRMF expressing a desire to see the station become a reality as rapidly as possible. Among these are hundreds of pastors and Christian workers from twenty-two countries visited who have joined in this expression of moral backing. Special memorandums are

being prepared to be widely distributed in various languages. Laws of incorporation are being studied with various countries in mind as offices for the project. It is the hope of the WRMF to have a principal European office in the near future to expedite matters more easily.

WASHINGTON — Dr. Charles E. Fuller points to increasingly wider appeal of his well-known religious broadcast as evidence that "radio has been experiencing a surprising comeback."

"People's interest in the Old Fashioned Revival Hour," he says, "has never been greater than at present."

Fuller makes the remarks in the January 19th issue of *Christianity Today* in an article entitled "God's Mercy in an Age of Change."

"When television became widely used," he said, "it looked as though radio would become obsolete. But people are becoming increasingly wearied by western gun fights and fixed quiz shows, and as a result radio has been experiencing a surprising comeback."

Fuller's program has nearly world-wide coverage. He has been on a nation-wide network since 1936. He has been broadcasting in the Los Angeles area since 1924.

The popular radio preacher first became interested in mass communications during high school days, when he wrote a mail order house for parts to make a wireless receiving set. Subsequently he learned the Morse Code and landed work with a railroad as an assistant dispatcher. He was converted in 1917 and studied at the Bible Institute of Los Angeles.

Fuller said he was called of God to begin a radio ministry seven years after his conversion, while riding on a train.

"Radio was so new in those days that it was hard to get others to share the vision," he recalls. "Some actually felt that since Satan is the prince of the power of the air, it would be folly to try to preach the Gospel via the air waves!"

Fuller persevered, however, and soon his church was crowded out and radio coverage was expanding.

"Mass evangelism suffered a decline between the heyday of Billy Sunday in the twenties and the rise of Billy Graham at Mid-century," he said. "But during this time radio evangelism helped fill the gap."

The article by Fuller covers "how God has led me" through three areas of change: in communications, education, and national morality.

The author tells of advance in education "in the greatly increased number of young people who are now attending college." He cites Fuller Theological Seminary, which he founded in 1947 with the hope that it might become "what Cal Tech is to engineering and West Point to military science." "During the past 11 years," he says, "God has wonderfully worked to raise up a seminary which helps to meet the need for training evangelical leadership."

Fuller concludes with warnings of "a moral declension evidenced on every hand in America."

"Unless this nation repents, the judgment of God is sure to fall," he says. "But there is no reason to expect the nation to repent until professing Christians repent."

Missions in America

CITY MISSIONS

Chicago Mission: 6039 S. Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Rev. Carl Carlson, Mrs. Avas Carlson, Misses Alice Albright, Sara Brubaker, Grace Sider

Detroit, Michigan: Church and parsonage, 4411 Detroit Street, Dearborn, Michigan. Telephone: CR 8-6850, Rev. Paul Hill, pastor, Mrs. Evelyn Hill

God's Love Mission, 1524 Third Street; Parsonage, 3986 Humboldt Street, Detroit, Michigan. Telephone: Tyler 5-1470, Rev. James Bundy, Alene Bundy

Harrisburg (Messiah Lighthouse Chapel): 1175 Bailey Street, Harrisburg, Pennsylvania; Telephone CEDAR 2-6488; Rev. Joel Carlson, Mrs. Faith Carlson, Misses Elizabeth Kanode, Beulah Lyons

New York City, N. Y. (Jewish Work): Residence 2277 Southern Blvd., Bronx 60, N. Y.; Telephone Cypress 8-4579, Miss Mary Wenger

Philadelphia Mission: 3423 North Second Street, Philadelphia 40, Pennsylvania; Telephone NEbraska 4-6431; Rev. William Rosenberry, Mrs. Anna Rosenberry, Miss Anita Brechbill

San Francisco (Life-Line Gospel Mission): 224 Sixth Street, San Francisco 3, California; Chapel and parsonage 422 Guerrero Street, San Francisco 10, California; Telephone—UNDERhill 1-4820; Rev. Avery Heisey, Mrs. Emma Heisey, Rev. Harold Paulus

RURAL MISSIONS

Blandburg, Pennsylvania: Rev. Herman Miller, pastor; 1009 Rosehill Drive, Altoona, Pa. Misses Edith Davidson, Edith Yoder

Bloomfield, New Mexico (Navajo Mission) c/o Blanco Trading Post: Telephone—Farming-ton YR 6-2386; Rev. J. Wilmer Heisey Superintendent, Mrs. Velma Heisey, Dr. Alvin Heise, Mrs. Maxine Heise, Miss Dorothy Charles, Mr. Marion Heisey (I-W) Mrs. Rachel Heisey, Mr. Earl Wolgemuth (I-W) Mrs. Joan Wolgemuth, Misses Urania Williams, Verna Mae Ressler, Joann Wingert, Mary Olive Lady, Evelyn Noel, Anna Marie Hoover, Mr. Ralph Halter (I-W); Bertha Todacheene, Peter Yazzie, and Fannie Scott, Navajo Staff Members.

Ella, Kentucky: Rev. and Mrs. Eugene Heidler

Meath Park, Saskatchewan, Canada (North Star Mission) (Howard Creek and Paddock-wood churches) Rev. Maurice Moore, Mrs. Mabel Moore

Port Rowan (Walsingham Centre), Ontario, Canada:—Rev. Arthur Heise, Mrs. Verna Heise

Uniontown, Pennsylvania (affiliated with the Searights work) Miss S. Iola Dixon, Uniontown, Pa., R.D. No. 1, Box 245

MISSION PASTORATES

Albuquerque, New Mexico: Rev. Paul Wingerd, parsonage: 3014 Sierra Drive, N. E. Telephone 4-0414; Church, 541 Utah N.E.

Allisonia, Virginia (Farris Mines): Rev. Rupert Turman, Telephone—Pulaski 2-8628

Altoona, Pennsylvania: Rev. John Rosenberry, Parsonage: 407—37th Street, Telephone 3-5527; Church, Fifth Avenue and 37th St.

Blair's Mills, Pennsylvania: Rev. Roy Beltz, Orrstown, Pa., R. D. No. 1, Box 71

Check, Virginia (Adney Gap and Calloway Churches): Rev. I. Raymond Conner.

Collingwood, Ontario, Canada: Rev. Christian H. Sider, Jr.

Delisle, Saskatchewan, Canada: Rev. Marshall Baker

Everett, Pennsylvania (Clear Creek Church): Rev. Roy Mann, R. 1.; Telephone 258-R

Garlin, Kentucky: Rev. Wilbur Benner, Superintendent

Gladwin, Michigan: Rev. Gary Lyons, R. D. No. 5. Telephone—GARDen 6-8052

Hanover, Pennsylvania: (Conewago Church, Maple Street); Rev. Samuel Lady, 207 Maple Avenue, Hanover, Pa. Telephone Melrose 3-8572

Hillsville, Virginia (Bethel Mission near Sylva): Rev. Leon Herr, R. 4, Hillsville, Va.

Callaway, Virginia (Adney Gap and Callaway Churches) I. Raymond Conner, Callaway, Virginia, Telephone—Bent Mountain 12J31

Hollidaysburg, Pennsylvania (Canoe Creek and Mt. Etna Churches): Rev. Ross Morningstar, R. D. No. 2, Telephone 5-9664

Hopewell, Pennsylvania (Sherman's Valley): Rev. Marlin Ressler, R. D. No. 2

Hunlock Creek, Pennsylvania: Rev. Thomas Bouch

Ickesburg, Pennsylvania (Saville in Liberty Valley): Rev. Harvey Lauver, pastor, R. 2, Mifflintown, Pa.

Iron Springs, Pennsylvania: Rev. James Leshner, Box 5, Fairfield, Pa.

Knifley, Kentucky: Rev. P. B. Friesen

Little Marsh, Pennsylvania: Rev. Samuel Landis

Llewellyn, Pennsylvania: Rev. Charles Melhorn

Massillon, Ohio: Rev. Glenn Ressler, 1128 Williams Avenue, N. E.

Mountain Chapel (Ray's Cove): Rev. Norris Bouch, Altoona, Pennsylvania, R. D. No. 2, Box 566

Mt. Holly Springs, Pennsylvania: Rev. Clifford Lloyd, Grantham, Pennsylvania

Ringgold, Maryland: Rev. James Leshner, pastor, Box 5, Fairfield, Pa.

Salem, Oregon: Rev. Herbert Hoover, 4306½ Scott Ave., N. E.

Saxton, Pennsylvania: Rev. Glenn Hostetter, 816 Mifflin Street; Telephone 52958

Shanesville, Ohio: Rev. David Buckwalter

Sparta, Tennessee: Rev. John Schock, Sparta, Tenn., R. D. No. 7. Telephone Sparta RE 8-2518, Church DeRossett

Three Springs, Pennsylvania (Center Grove Chapel): Rev. Marion Walker

Uniontown, Ohio: Rev. Edward Hackman, 2396 E. Turkeyfoot Lake Road, Akron 12, Ohio; Telephone Akron—Oxford 9-3028

*The alphabetical arrangement indicates location or address. When a mission pastorate is better known by another name, that follows in parenthesis.

Help for Churches with Race Problems

NEW YORK (EP)—In an unusual move, a major denomination has offered financial help to any of its member churches facing financial "pressures by pro-segregationist local contributors."

The Board of Home Missions of the Congregational Christian Churches, announcing the action, declared the denomination's determination to achieve "a racially inclusive church life at the local and regional levels." It pledged a cash fund, with no limits set, to help its local churches overcome monetary obstacles to their goal of integrated church life.

Refuses Dinner with Mikoyan

WASHINGTON, D. C. (EP) — Rep. Walter Judd (Rep., Minn.) rejected an invitation to a dinner in honor of Soviet First Deputy Prime Minister Anastas Mikoyan when the Russian dignitary visited here in early January.

In turning down his bid to the dinner being given by Eric Johnston, president of the Motion Picture Association of America, Judd explained that he did not care to dine with "men whose hands drip of blood."

Bishop Oxnam Hospitalized after 'Freak' Accident

NEW YORK (EP)—Bishop G. Bromley Oxnam, president of the Methodist Council of Bishops, suffered a fracture of the left arm and minor cuts of the head and shoulder recently when he was dragged several feet by a taxi in a freak accident.

Leaving the cab, the bishop had accidentally closed the door on his coat. The driver, unaware of the situation, continued on his way until shouts of onlookers attracted his attention. The bishop was hospitalized for a few days.

No Sentences for Sunday Violators

MIAMI, Fla. (EP)—A proposed ordinance which would have imposed fines and jail sentences for businesses which remain open on Sunday here has been voted down by the Metro Commission. The measure had been supported by the Greater Miami Ministerial Association and the Greater Miami Council of Churches. However, the commissioners unanimously approved the principle of Sunday closings as "an encouragement to the 95 per cent of merchants who observe the Sabbath."

Darrey A. Davis, county attorney, told the commission that the proposed ordinance would not survive a court test and would conflict with state laws. Church groups had urged passage of the measure, as "a starting point" for legal enforcement of Sunday closings. They presented petitions bearing more than 12,000 signatures in support of the ordinance.

Fundamentalists Reject Sponsorship of Modernism

CHICAGO (EP)—A resolution opposing "unscriptural compromise" with modernism and neo-orthodoxy "in evangelistic campaigns or any other form of Christian work" was adopted at a conference of conservative Protestant evangelists, pastor-evangelists and educators here recently.

Dr. Bob Jones, Sr., veteran evangelist and founder of Bob Jones University, presided at the conference. Some 150 evangelists signed a statement declaring that belief in "the inspiration and absolute authority of the Bible" are essential to

co-operation and fellowship on the part of Protestant Christians, and declared that "America needs an old-time Bible revival."

The statement pledged the signers not to accept invitations to preach under sponsorship of "modernists and those who deny the inspiration of the Bible and the fundamentals of the faith." Among these "fundamentals" were listed "the virgin birth and deity of Jesus Christ, His vicarious atoning death and bodily resurrection, and His second coming."

Jones told newsmen that the resolutions were not aimed at any individual. He expressed the opinion that big meetings and mass crusades are "resulting in the fewest converts—'declarations for Christ'—in the history of evangelism."

Coming this way!

(Continued from page twelve)

area of our lives, secondly to all of you who have been supporting us with gifts, letters and intercessory prayer. All you have done has been greatly appreciated and, we trust, has been for the advancement of His Kingdom.

At the present time we are concentrating on getting the first class of "Primary Teachers Higher Course" (P. T. H. C.) students through their finals. The government exams begin November 3 and conclude November 26. During this time they will write seventeen examinations (approximately 25 hours), do a practice teaching lesson for the inspector, do their industrial and agricultural practical exams and a blackboard test. If successful they'll be certified to teach Standards IV, V, and VI (grades 6 to 8) in January, 1959. We are all hoping for the best!

The last week before the close of school will be a full one, with Baccalaureate, missionary, musical, and Christmas programs, School Feast, Campus Day, tea for the graduates, and graduation exercises.

The Missionary Program is for the purpose of inspiring the students to remember their missionary responsibilities as they go to their villages. Pray with us that they may be faithful to that responsibility.

After school closes on December 5, we will have three weeks to prepare our school work to turn over to others for a new school year and for packing things for furlough to the States. Jake Shenks will be moving into our house when we leave.

Frank and Blanche Kipe, Matopo

Ten 'Most Admired'

Of no great surprise to anyone is the recent copyrighted announcement by George Gallup, of the American Institute of Public Opinion, that President Eisenhower heads the list of the ten men living anywhere in the world whom Americans admire the most. This is the sixth straight year that the President has led the popularity parade.

Just behind popular "Ike" comes Sir Winston Churchill — and that too is no great surprise, for the former British Prime Minister was in the same spot in last year's balloting.

But in third place is Dr. Albert Schweitzer, Nobel Peace Prize winner and famous medical missionary . . . and in the fourth rung on the popularity ladder, maintaining the position he held a year ago, is Dr. Billy Graham.

Liquor Interest Shows 'Lack of Interest'

WASHINGTON, D. C. — A Wisconsin radio station that announced it would violate the voluntary broadcasting industry code by accepting hard liquor advertising has changed its mind. Station WOMT, Manitowoc, Wisconsin, said it reversed its position because of "lack of interest by the liquor industry." The station reportedly received few liquor ads—but a considerable number of protests.—(EP)

New Station for Moody

WASHINGTON, D. C. — The Federal Communications Commission has granted a construction permit to the Moody Bible Institute of Chicago for a new standard broadcasting station to be operated at East Moline, Illinois, 150 miles west of Chicago. The new 1,000-watt station will operate on the wavelength of 960 kilocycles and will cover a wide area in western Illinois and eastern Iowa. The Bible Institute already operates Station WMBI in Chicago.—(EP)

Events in Aucasland Cause Book Epilogue

Events are moving so fast in the missionary territory of Aucasland near Arajuno in Ecuador that Elisabeth Elliot, author of the best selling missionary adventure, *Through Gates of Splendor*, has written an epilogue. This brief chapter will be included in the new printing of the book. What happened to the young wives after the tragic deaths of the five missionaries was described recently in a *Life* picture feature.

Shadow of the Almighty: The Life and Testament of Jim Elliot is the title of the biography Mrs. Elliot has written recently. (EP)

Mooneyham to "United Evangelical Action"

WHEATON, Ill. (EP)—W. S. Mooneyham, editor of the Free Will Baptist publication *Contact* and executive secretary of the National Association of Free Will Baptists, is now serving as editor of *United Evangelical Action* on an interim basis. He is continuing in his denominational responsibilities.